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AMERICAN MEDICAL ASSOCIATION
COUNCIL ON MENTAL HEALTH - COMMITTEE ON HYPNOSIS

TRAINING IN MEDICAL HYPNOSIS*

*The contents of this report has been reviewed by the Council on Medical Education and Hospitals and they have suggested a list of medical school personnel to whom this report could be most usefully sent.

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I. INTRODUCTION

There is a significant place for hypnosis in modern medical practice. The American Medical Association has published the conclusions of its Council on Mental Health to this effect, reached after a two-year study of the subject.¹ These were approved in 1958 by the Board of Trustees and the House of Delegates, and therefore, constitute the official policy of the A.M.A. They indicate that hypnotic techniques should be used within the scope of the professional training and competence of the physician or dentist who employs it; that a physician should use hypnosis in undertaking only such procedures as he would be qualified to undertake without it; that hypnosis should be used on a highly selective basis in accordance with specified indications and contraindications; that it should be used in association with other techniques, never becoming a single technique used under all circumstances by any physician; and that it should be employed only by professionally qualified individuals who have received proper training in its use.

Among the many inquiries received by the A.M.A. pertaining to hypnosis, there have been a large number of requests from physicians for information regarding training standards and facilities, specific courses of instruction, prospects for attending classes in hypnosis at medical schools and teaching hospitals, and the like. The Committee on Hypnosis having surveyed the problem and consulted with many of the most active individuals in this field, has attempted to formulate policies concerning training in hypnosis, not only to meet the needs of those physicians who wish to acquire competence in its use,

¹Report on Medical Use of Hypnosis, J.A.M.A., September 13, 1958.

but for the protection of both the medical profession and the public.

The problems regarding training in hypnosis are many and varied. Some areas of difficulty include the following:

1. Public Expectation

The hopes and expectations of the public regarding the value and potentialities of hypnosis are unrealistically high, and have sometimes been unfortunately stimulated by both professional and lay "authorities". Growing demands by patients for hypnosis in connection with medical and dental treatment have posed a challenge to many reputable practitioners, a temptation to some others, and a rich opportunity to an inevitable unsavory few.

2. Hypnotism by Laymen and Entertainers

Although there is a growing public and professional awareness of the dangers of irresponsible and inept use of hypnosis, patients are still hypnotized by incompetent individuals for amusement or for money. State legislatures have not enacted appropriate legislation in this regard. The continuing unregulated public use of hypnosis by amateurs, charlatans and mountebanks adds to the general confusion.

3. Professional Disagreement

Despite the official positive stand of the A.M.A. regarding the place of hypnosis in medicine, there remains a widely diversified spectrum of opinion among physicians. Even within the specialty of psychiatry the range of disagreement is considerable. This has added to the confusion of the public as well as to the

uncertainties of the individual physician seeking special training.

4. Lack of Action by Responsible Institutions

The variety of opinion noted above has been reflected in formal medical education as well. Thus there are many medical schools whose curriculum contains virtually no mention of hypnosis other than that it is of historical interest. In other places, sporadic teaching may reflect the passing clinical or research interests of individual faculty members. This is true not only at the undergraduate level but also within formal residency training programs in psychiatry. Many a young psychiatrist enters practice having had no instruction in the use of hypnosis; some have actually acquired a positive prejudice against its employment.

5. Heterogeneous Training Activities by Private Groups and Individuals

In the absence of formally constituted training programs in hypnosis sponsored by reputable institutions, there have appeared a variety of special courses offered by individuals or organizations of doubtful standing. These range from completely cynical "academies" offering instruction to anyone who will pay, through a variety of courses given by lay or semi-professional "hypnotists to the medical profession", to a few groups of professional men who provide seminars or symposia of two or three days' duration in various centers around the country, at resorts, or in connection

with scientific meetings. Although some of these seminars and symposia have acquired a certain standardization (e.g. courses for both beginners and advanced students, lecturers from various specialties, etc.) they leave much to be desired.

6. Lack of Scientific Information Regarding the Hypnotic State

Although the present discussion does not bear upon the important requirement for developing new information about hypnosis, it must be realized that one reason for the confusion regarding hypnosis in medical practice is that it has been neglected by medical science. Much more research is needed on the nature of the hypnotic state, particularly in its psychophysiological aspects.

These and other difficulties have contributed to the generally unsatisfactory state of affairs that exists today in this field. In the past, the medical profession has not assumed a role of major responsibility regarding the use of hypnosis. The upsurges of interest in hypnosis that have appeared periodically in the history of medicine have always receded fairly quickly, even though they have been associated since Mesmer's time with the work of such physicians as Braid, Elliotson, Esdail, Moll, Charcot, Janet, Bernheim, Liebeault, Breuer, Freud, Forel, Bleuler, Bramwell, and others. World Wars I and II were both accompanied by transient flurries of unusual interest in hypnosis. However, the present high level of interest by laymen and physicians alike has been sustained for over a decade. Far from abating, it seems to be growing steadily. Now that the

American Medical Association has formally endorsed the responsible use of hypnosis in medical practice, the attendant responsibility to formulate criteria for proper training in hypnosis must be met.

II. RATIONALE FOR THE ESTABLISHMENT OF GOOD TRAINING IN HYPNOSIS

The need for good training in hypnosis rests upon three facts: first, hypnosis in clinical medicine is apparently here to stay and in growing use; second, the unskilled or inept or irresponsible use of hypnosis may be harmful; third, skillful and appropriate use of hypnosis can be helpful and valuable and good training is required to ensure its proper employment.

The first of these facts has already been established by the Council. However, it is still not widely understood that the untrained hypnotist can do more harm than good. The improperly or inadequately trained hypnotist also may be dangerous if he fails to realize his errors and limitations. Cases have been reported wherein improper use of hypnosis has been harmful, and it seems likely that many more of such cases are never reported.

A headache may be due to chronic tension or it may be caused by a brain tumor. In either case, hypnotic suggestion may relieve the pain. The obvious need for an adequate physical and psychiatric examination of a patient with persistent headache, and the dangers of naive symptom-removal in such a case, even in the absence of neurological findings, must be understood if the patient's well-being is to be safeguarded. The hypnotist should realize that removal of certain symptoms, such as torticollis or aphonia, may be followed by severe emotional disturbances; that hypnotic interference with compulsive food intake in a case of obesity may be followed by a suicidal depressive illness; that the removal of one hysterical symptom may lead to the development

of an even more incapacitating symptom.

The inadequately trained hypnotist may obtain seemingly good clinical results for a period of time. Such symptomatic improvement may have the fundamentally harmful effect of delaying appropriate and definitive treatment. An inordinate dependency on the therapist may develop into a greater handicap than the presenting complaint. The very fact that hypnosis is so easily learned and so readily employed makes it dangerous; anyone can learn the method, but its wise and skillful use requires the maturity and technique that only good training can bring.

There are also dangers to the hypnotist. Predisposed individuals who hypnotize patients may become obsessively preoccupied with their hypnotic powers to the point of delusional thinking. For some, hypnotism becomes a monomania, and all other aspects of professional development are eschewed. For others, employment of hypnosis may offer temptations to take unfair or unethical advantage of patients, with serious consequences for all concerned. A physician may become involved in complex litigation arising from an untoward result from attempted hypnotherapy.

As the successful and helpful use of hypnosis by competent and expert therapists continues to impress us with its value, it becomes increasingly clear that the most important requirement for the hypnotist is that he acquire an understanding of the basic principles of psychiatry, and certain basic psychiatric skills. Medical Schools have greatly enriched their curricula with psychiatric content in recent years, and many young physicians now enter the internship year with a greater understanding of human behavior than was possessed by some of the graduates of

the psychiatric residency programs of yesteryear. It is not too difficult to envision instruction in hypnosis as a routine part of undergraduate medical education in modern schools. And, with the increasing emphasis upon quality in psychiatric residency training, it would appear logical to assume that a board-qualified psychiatrist has the background to enable him to make good use of hypnosis, and that therefore he should be appropriately trained.

At the present time, however, the greatest pressure for instruction in hypnosis is coming from physicians already in general practice or in the practice of specialties other than psychiatry (e.g. anesthesia, obstetrics, dermatology, pediatrics, allergy, etc.) Many of these physicians have had little or no basic training in psychiatry. For such practitioners to espouse elaborate hypnotherapy simply because they have learned the technique makes no more sense than would the practice of anesthesia by a physiologically naive individual who has discovered how to turn on and off the various kinds of gas. In other words, the student of hypnosis should obtain sufficiently complete instruction in the principles of psychiatry to enable him to employ the easily-mastered hypnotic techniques in a professionally competent fashion.

III. CRITIQUE OF CURRENTLY AVAILABLE INSTRUCTION IN HYPNOSIS

From the foregoing it must follow that significant deficiencies are seen by the Committee to exist in certain abbreviated courses recently offered by professional groups in various parts of the country. (It is assumed that courses given by ex-magicians, doctors of hypnosis, quacks, and other unqualified individuals need not be discussed here at all). Most of the truly professional

persons who have given their time and energies to serve as instructors in the previously-mentioned brief seminars and symposia have undoubtedly done so in the sincere and honest conviction that they were providing a useful service that could not be otherwise obtained. Some of them might agree that the courses are inadequate or insufficient, but they would go on to argue that such training is better than nothing. However, a little learning can be a dangerous thing. In medicine, inadequate treatment with an antibiotic may be worse than no treatment at all. Humility should be an important part of the physician's preparation for any area of practice; that is, he should be clearly aware of his limitations. A short course in hypnosis that is explicitly aimed at imparting to the trainee prematurely a sense of confidence and expertness, may do him and his patients a disservice.

There are a number of other objections to these short courses. Many of them use their physician-students as hypnotic subjects, to work on each other; there are many criticisms of this approach, which is used because clinical material is not available. Even if it were, a problem would exist concerning the responsibility of the transient pedagogue for the patients he uses. Didactic material is imparted, but the instructors are not in a position to determine whether it is really understood. There is no responsibility of the type taken by a training institution to insure the trainee's competence before he is allowed to practice a new technique. Disturbed or even psychotic trainees may be allowed to participate and receive certificates of completion that are then interpreted as denoting competence. There can be no follow-up, no supervision in depth, and no real opportunity

for the fledgeling hypnotists to learn from their own mistakes, since even serious mistakes (short of tragedy) may go undetected by the psychiatrically naive.

A longitudinal curriculum is required, in which the responsible educator can see whether or not the trainee in hypnosis is developing properly, and in which supervision of his work with suitable case material can be carried out. For the purposes of this type of instruction, one day a week for a year is more desirable than 52 days in a block. The advantages of the longitudinal approach have been demonstrated at the undergraduate level and at the postgraduate level as well. Such an approach is patently impossible within the limitations of the travelling short-courses currently being offered for two or three days at a time in one city after another.

IV. TOWARD A MODEL COURSE IN HYPNOSIS

A. CRITERIA FOR GOOD TRAINING

It has already been established that an urgent need exists for good training in hypnosis, and that many of even the more respectable available courses do not meet this need. It should be kept in mind, however, that there are many training centers in which hypnosis is now being taught within the structure of a presently-existing program in psychiatry. Such instruction is usually in connection with residency programs, but may involve medical students and occasionally extends to post-graduate trainees in various specialties. Lessons learned from experience with such programs include the following points:

1. Training in hypnosis should be based upon an understanding of modern psychodynamics and psychopathology, particularly in regard to symptom-formation, the doctor-patient

relationship, and the nature of unconscious mental processes.

2. Carefully selected case-material should be used in the training process, with the trainee actually taking responsibility for the treatment of a certain number of cases under supervision.
3. Individual supervision is important throughout, not only for the patient's sake, but for a constant monitoring of the trainee's development and for his maximum utilization of the total educational opportunity.
4. Restrictions should be exercised in the selection of individuals for postgraduate training in hypnosis. They should be screened on the basis of background and previous training, motivation, and their own mental and emotional health and stability.
5. Training in hypnosis is needed at various levels. The program for residents in psychiatry should be more advanced and specialized. However, a good program for undergraduate students may have many facets in common with a good postgraduate program for non-psychiatrists. Some aspects of these two areas of training may profitably be combined.

B. RESPONSIBILITY

Educational institutions -- schools of medicine and teaching hospitals -- are equipped and prepared to take the responsibility for imparting knowledge in connection with the medical and behavioral sciences and the healing arts. The desirable course in hypnosis should be sponsored by and under the jurisdiction of such an institution. Furthermore, the individual responsibility for a

given course should be assumed by a fully qualified psychiatrist who is competent in the field of hypnosis.

C. COURSE STRUCTURE

The Committee is agreed that there should be no such thing as a course in hypnosis per se in preparing practitioners for its clinical employment. The need is for a course in basic psychiatry wherein hypnosis is given its appropriate place, with special emphasis upon the particular needs of the trainees. Since it has already been recommended that future medical students and residents in psychiatry should be given somewhat more than the minimum amount of instruction in any case, this discussion will henceforth concern itself with a model course for the teaching of hypnosis to the physician who is not a psychiatrist, but who wishes to employ hypnosis in connection with the practice of general medicine or with some other specialty, and whose background in basic psychiatry is limited. With this in mind, a model course might have the following characteristics:

1. Length: A half to a full day a week over a period of nine to twelve months. Minimum: 144 hours.
2. Size of Class: Relatively small group probably best. Four to twelve students. Optimal: 6 - 8. (Individual instruction through tutoring or preceptorship is of course acceptable).
3. Faculty: Continuity of instruction important. Several teachers may share the work, but longitudinal case-supervision is vital.
4. Teaching methods: Lectures, clinical demonstrations, and films may be used, but seminars, case conferences, and group discussions of required reading assignments

will probably prove more valuable. Basic learning experience should be in relation to clinical assignments. The trainee should undertake brief treatment of patients on hypnotic levels as well as a few longer-term treatment cases. Patients should be selected and assigned to provide a well-rounded experience in relationship to the type of practice of the trainee. A complete and satisfactory case report should be required on each case.

D. COURSE CONTENT

Physicians seeking training in hypnosis are eager to learn hypnotic techniques and often wish to begin hypnotizing patients almost immediately. They may want a simple formula defining which patients are suitable for hypnosis, and which symptoms yield most readily. They may quickly become enthusiastic over the apparently miraculous results that are sometimes obtained. With this in mind, it is important to take the magic out of the subject, and to de-emphasize the search for spectacular cures. At the same time, inordinate discouragement over failures must be dealt with by the instructors. On the whole, a well-developed program will place the various components listed below in a balanced relationship to each other, with the emphasis on didactic material early in the course but continuing throughout, and with some clinical exposure starting relatively early and then increasing as time goes on.

The Committee recognizes the fact that a comprehensive textbook does not yet exist to meet the needs of the proposed program. The Committee members themselves are therefore discussing possibilities for the preparation of a syllabus for use in

pilot courses.

Topics should include the following:

1. History of psychiatry
2. History of hypnosis in relation to psychiatry and medicine
3. Basic psychiatry: general
4. Nosology
5. Psychopathology
6. Psychodynamics
7. Symptom-formation
8. Treatment in psychiatry and psychosomatic medicine
9. Hypnosis in relation to various forms of treatment
10. Techniques of hypnosis
11. The hypnotic relationship: conscious and unconscious aspects
12. Limitations and dangers of hypnosis
13. Indications and contraindications, uses and potential abuses of hypnosis
14. Specific applications and modifications of hypnosis
15. Medicolegal aspects of hypnotherapy
16. The physiology of hypnosis
17. Research aspects of hypnosis
18. Sociocultural aspects of hypnosis

The establishment of a course such as the one outlined above can only be considered a pilot program by the sponsoring institution. Therefore, care should be taken to evaluate the effects of the training program. Furthermore, the program should be flexible, containing mechanisms for its own modification. This will permit the evolution of a more completely satisfactory

approach to teaching hypnosis and basic psychiatry at the post-graduate level.

V. DISCUSSION

It is obvious that any model course in hypnosis will require modifications depending upon the requirements of the local situation. Some hospitals may specify special staff appointments or fellowships for the trainees. Space, facilities, faculty schedules, competing educational activities, etc., will require considerable attention. The Committee's model training program in hypnosis is meant to serve as a guide, and as a basis for future plans, rather than as a rigid formula for any institution's post-graduate program.

The medical profession faces a challenge in connection with hypnosis. The growing relative shortage of physicians is being exploited as the basis for elevating the status of many non-medical healers. In many places physicians are relinquishing important prerogatives without realizing it. Nowhere is this more patent than in relationship to hypnosis. Many dentists, psychologists, and other individuals with some scientific training are functioning as "hypnosists to the medical profession". There are also situations in which wholly unqualified and untrained laymen, hypnotists by self-assertion and authorities by sheer audacity, are not only serving as paid consultants, but are functioning as instructors in hypnosis and mentors in psychodynamics. Corrective action is required.

VI. RECOMMENDATIONS

- A. Dissemination of information regarding A.M.A. policies and views on training.
- B. Development of a syllabus for postgraduate training courses as outlined above.

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- C. Incorporation of training in hypnosis into all undergraduate curricula in psychiatry, and into psychiatric residency programs.
- D. Organization of a series of conferences of interested leaders at major psychiatric training centers, with a view toward the establishment of a number of pilot postgraduate programs in hypnosis.
- E. Further research by the Committee on Hypnosis into related areas (e.g., medicolegal aspects) with a view toward instituting corrective legislation concerning improper use of hypnosis for entertainment, etc., and otherwise improving and clarifying the place of hypnosis in medicine.

VII. SUMMARY AND CONCLUSIONS

A need exists for adequate and appropriate training in medical hypnosis at the undergraduate and graduate levels in medical education. The need is also felt at the postgraduate level, by general physicians and non-psychiatric specialists who wish to develop competence in the use of hypnosis as it relates to their fields. The present training programs offered outside of medical centers and teaching hospitals, by lay and/or professional individuals or groups, fail to meet these needs in a satisfactory fashion. A program is outlined whereby institutions already conducting educational programs in psychiatry may sponsor training programs in hypnosis. Such programs should be encouraged and supported by the A.M.A. and other interested organizations in the health field.

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COLGATE UNIVERSITY
Hamilton, New York

HYPNOSIS IN JUVENILE DELINQUENCY

September, 1959 to September, 1961

The statistics presented by the Federal Bureau of Investigation in their Uniform Crime Report indicate that juvenile delinquency is on the increase. This, despite the fact that the nation is fully alerted to the seriousness of the problem and that various agencies are giving the matter thoughtful consideration and energetic attention. It would seem that, at present, neither the facilities nor the knowledge exist to check this trend.

The problem of juvenile delinquency falls in the area of maladjustment, calling for the services of the psychiatrist, the clinical psychologist, the professional counsellor of government and private agencies. In general, the child cannot identify the impulses, the drives which lead to his delinquent acts. The motivation is unconscious. In certain cases good counselling, change of environment, and other techniques can redirect these anti-social drives. Our statistics would seem to indicate that such devices do not apply in the majority of cases.

Hypnotism is the best device for probing the unconscious to find those unconscious motivations which are leading in the direction of delinquency, and, having found them, to redirect the same. It is quite likely that in a large proportion, say, 50 per cent, of the cases classed as juvenile delinquents, hypnotherapy offers a promising approach. While one out of five adults are good hypnotic subjects, four out of five children fall in this category.

Clinical hypnosis has only recently achieved "respectability" in the eyes of the medical profession. The American Medical Association gave its stamp of approval in 1958. The Catholic Church has done likewise. These two facts are of great importance, since popular prejudice has been the main deterrent to using hypnotism in the field of social issues. Moreover, we now have good practitioners, doctors, psychiatrists, and psychologists in this mid-state area of New York.

Purpose of the Project

1. To investigate the effectiveness of clinical hypnosis in the treatment of juvenile delinquency working through the area enforcement authorities and working with the welfare agencies involved.
2. To use the resources of trained personnel of this area as represented in the Mid-State Society of Clinical Hypnosis and to draw on the technical advice of the Society of Clinical and Experimental Hypnosis and the American Society of Clinical Hypnosis. The author is a member of both.
3. To use the facilities of Colgate University, both the physical plant and the skills of such departments as psychology and education.
4. To initiate research in the vital area of juvenile delinquency using the unique approach of hypnotherapy.

Nature of the Program

This study would be primarily a field investigation of the effectiveness of hypnotherapy as a technique for redirecting the behavior of juvenile delinquents. The proposed research is original.

The first step would be to secure access to a number of juvenile delinquents through the cooperation of the courts and the parents. This would require very careful planning in view of the novelty of the proposal.

Second would be the careful selection of an experimental and a control group. In this study it would be well to exclude the prepsychotic delinquent from both groups.

Third would be the problem of selecting the staff to organize, administer, and operate the program from the hypnotherapeutic end. Actually, the third step would be concomitant with the second.

Fourth would be the major assignment of using clinical hypnosis in the actual situation.

The last stage would be the evaluation of results in such a way as to command the respect of both the clinician and the experimentalist.

Outline of Program

1. Organization of research. The projected research can be organized and completed within this local, mid-state area. With this end in view, the county judge of Madison County has been consulted. His reactions were favorable and through his good offices the heads of various local agencies, such as the director of probation, director of social welfare, have also been consulted. Also the three county medical societies of this particular area. Two have given their endorsement for the proposal, the third has yet to pass on this action.

Representatives from such organizations would be grouped into an advisory council and would have one or more meetings to acquaint them with the potentialities of hypnotherapy. Demonstrations and lectures would be given by local medical men and psychologists. Although many now accept the power of suggestion, such demonstrations would be advisable in view of the nature of the project and the uncertainty many feel as to the practical application of hypnotism.

This group could help to guide the project in its non-technical aspects. It would be of assistance in the selection of cases and in obtaining the cooperation of parents. Such selection would be made following careful evaluation of all factors. There are legal questions to be considered, such as the custodianship of the courts. Children with an I.Q. of below 60 should probably be excluded because of the difficulty of using hypnotism on this group. This matter has not received sufficient attention as yet in the scientific literature to justify a definite answer. Cases should be between the age levels of five and fifteen if possible because of the ease of hypnotic induction with these age brackets. This does not exclude the older juvenile delinquent, but in this study efforts should if possible be directed at the group which would give the most clean-cut evidence.

The qualifications and selection of the salaried personnel are discussed at the end of this section. This procedure is adopted so as not to break continuity of the present discussion.

Granted the qualified personnel and the selection of cases for both the control group and the experimental group, the question of testing and the use of interview techniques, both before and after treatment, arises. Actually, tests and interviews would probably be used to some extent in the selection of cases.

The following battery of tests would be appropriate:

- The Wechsler Intelligence Test for Children
- Minnesota Multiphasic Inventory
- Bell Adjustment Inventory
- California Mental Health Inventory
- A selection of some of the instruments from Havighurst
- "Adolescent Character and Personality"

The evaluation of counseling procedures, apart from the use of standard tests, presents a problem. Froelich¹ classifies the methods of such evaluation into seven categories. Of these it would seem that two would be especially useful in the proposed study. These Froelich terms "Within group changes, the before and after method," and "Between group changes, the what's-the-difference? method," between the control and the experimental group. The following inventories are suggestive:

The KD Proneness Scale and Check List also called Delinquency Proneness Scale, W. C. Kvaraceus, consists of two parts: (a) KD Proneness Scale, and (b) KD Proneness Check List. Use of this inventory, administered before-and-after, seems to be justified.

The Gough California Inventory contains a delinquency proneness and a social responsibility scale. These have been used in studies on juvenile delinquency with good results.

Both in tests and inventories the records of the various agencies involved would be available. Evaluation by the project personnel would be supplementary to these. Records of past history would also be obtained from the preceding sources and supplemented by those of the project personnel. Such records should be comprehensive, going back to the period of early childhood and embracing family background. That period in a child's life up to the age of five may be very causative in later personality structure.

It seems probable that feeling-tone would be a good method of measuring juvenile delinquency and the alterations in unconscious motivations. The polygraph, "lie-detector," is our most 'sensitive' objective instrument in this field. Its use in conjunction with say, the Kent-Rosanoff series of 100 words, some of which are "complex indicators," might prove a valuable method of providing an

¹ Froelich, C. P. Evaluating Guidance Procedures, Washington, U. S. Government Printing Office, Misc. Pub. 1949

"index of delinquency" as well as a means of objectively measuring its amelioration. This instrument would be used before and after hypnotherapy.

In view of the fact that the evaluation of this study must be partly on a clinical basis, it would be necessary to use the appraisals (before and after) supplied by the "case worker," psychologist, psychiatrist. Such pooled information would aim to measure changes in attitude toward adult authority, toward the concept of the self, toward the concept of being "a good or bad child," toward the feeling of worthiness.

The actual use of hypnotism would be based on the concept that in the great majority of cases, delinquent behavior is due to unconscious motivation; that its cure depends on redirecting the antisocial impulses involved; and that hypnotism is an effective agent for discovering and influencing the impulses in question. Diamond², of George Washington University Medical School, gives excellent examples of this technique in operation, although not in the field of delinquency. His article deals with the treatment of psychogenic asthma in children and he reports cures in 40 of the 55 cases treated.

Finally, the evaluation of results would be given in terms of the pooled opinions of all involved, and presented in the format of clinical and experimental psychology accompanied by psychiatric comments. Needless to say, in such an evaluation, caution would be necessary to avoid allowing enthusiasm to color the actual picture.

2. Physical equipment. This offers few problems in a study such as the one proposed. The housing space necessary would be available at Colgate. Much of the testing and interviewing would be done "in the field" and here facilities would also be available.

Objective tests of the types indicated could easily be obtained. The inventories necessary could be acquired when standard inventories were used.

A polygraph would be necessary, but this piece of apparatus can be purchased at several firms which specialize in psychophysical equipment.

3. Staff. The director of the study, George H. Estabrooks, B.A. from Acadia University, Wolfville, Nova Scotia, Canada, in 1920; three years at Oxford as a Rhodes Scholar; Ph.D. from Harvard in Educational Psychology in 1926; Colgate University for the past thirty-two years, Chairman of the department of psychology. Membership in the usual psychological associations, such as the A.P.A., E.P.A., president of the Mid-State Society for Clinical Hypnosis, a member of the Society for Clinical and Experimental Hypnosis, a fellow of the American Society for Clinical Hypnosis. One book in the field, HYPNOTISM (New Edition, 1956), several articles, and active in research for the past thirty years.

² Diamond, H. H. Hypnosis in Children: The complete cure of forty cases of asthma. The American Journal of Clinical Hypnosis. Volume I, Number 3. January, 1959.

Associate Director, John A. Finger, associate professor in the department of education at Colgate. B.S. from MIT, Ed.D. from Harvard. Teaches child development at Colgate. Statistician in charge of the tests and records office.

F. L. Reinwald, associate professor in the department of psychology, B.A. from Colgate, M.A. from Brown, Ph.D. from University of Texas. Engineering background. Responsible for instrumentation and the experimental design of the project.

In addition, the project would need additional personnel: (1) A full-time clinical psychologist thoroughly grounded in the use of hypnotism in the juvenile situation. (2) A psychometrist on half-time to administer the testing program and evaluate the same. (3) A full-time social worker. (4) A graduate assistant interested in hypnotism. (5) A psychiatrist on retainer to act as consultant.

Justification

Edgar Bérillon³ reporting on the value of hypnosis in the treatment of children to the First International Congress of Hypnotism at Paris in 1889 says:

"Suggestion constitutes an excellent auxiliary in the education of vicious and degenerate children, especially where there are habits of lying, cruelty, inveterate idleness or cowardice. . . . it is not necessary to hypnotise normal children. . . . when however, children are addicted to theft and other vicious or repulsive habits, we ought to try to cure them by hypnotism."

Yet, after seventy years, practically nothing has been done. Various factors are responsible which need not be reviewed here. Hypnotism has achieved recognition in two fields: medicine and the military. The third major "break through" will be in juvenile delinquency. The writer will present a paper before the American Psychological Association, Cincinnati, September 8, 1959, in which he will stress this view. The paper will be entitled "The Future in Hypnotism."

The time is now proper for a constructive clinical and experimental attack on the problem. It was mentioned before that the American Medical Association gave its approval to hypnotism in 1958, and that this matter of juvenile delinquency can be legitimately regarded as a medical problem.

Ambrose⁴ of London, England, in an excellent book mentions cases, successfully treated, which have all the indications of juvenile delinquency. His cases are incidental to his work as a child psychiatrist, and, while instructive, are not presented as a separate study.

³ Bérillon, Edgar. Premier congrès internationale de l'hypnotisme expérimental et thérapeutique, comptes rendus. Paris, Doin, 1889. Pp. 157-177.

⁴ Ambrose, Gordon. Hypnotherapy with Children. New York. de Groff, 1956.

The proposed project would also be carried out locally as a demonstration of what can be accomplished with minimum facilities. This is important. A small university would work through the local county judges and social service agencies with the cooperation of the local society for clinical hypnosis, composed exclusively of doctors, dentists, psychiatrists, and psychologists with the Ph.D. or its equivalent.

In view of the magnitude of the problem presented by juvenile delinquency and because of the "stalemate" now existing in coping with this problem, a novel approach which has promise of success with many cases is justified.

THE OCCULT SIGNIFICANCE
OF
HYPNOSIS

-- explains why you are not
in control of your life, how
others exploit you, and what
you can do about it.

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INTRODUCTION

During the last two thousand years, and especially since the sixteenth century, man has made some tremendous achievements, namely, the conquest of the earth and, more recently, the conquest of space. This one sided purely materialistic pursuit has seriously affected the whole of modern man. What man has gained in material achievements he has had to pay with a corresponding loss in his spiritual faculties and of his freedom.

Twentieth century man is hypnotized, spiritually barren, and drowning in the swamp of materialism. He is the product of an educational system and culture that prides itself with science, with the intellect, and with the sense world. If it cannot be measured, seen, smelled, touched, heard or tasted it does not exist. Consequently, what cannot be comprehended by the intellect or by the senses cannot be accepted by the conditioned mind. Man's dilemma, his spiritual blindness, attitude, belief, thinking and conditioning are the result of this pedantic, scientific, materialistic training. The net result is that man is left more and more in his "advanced" society without the means of essential spiritual knowledge of himself.

Modern man, progressing along physical lines, is blind, lacks a will, is hypnotized, programmed, manipulated and exploited by processes which he does not understand. He is oblivious of and subject to the dark, sinister, satanic forces that abound in this world; forces that are in control of his thinking, his life, his environment, his destiny and, ultimately, his death. These forces are ambitiously at work in a materialistic, technological world. They have provided man with an astonishing array of technical accomplishments, conveniences and instruments for extending the senses but they have done nothing in regards to deepening man's intuitive awareness or to raise his consciousness. These forces are actually involved in processes that are calculated to reduce man into becoming zombies, automatons. These forces are systematically destroying humanity.

Since man is a duality, animal and spiritual, the loss of his spiritual nature gave rise to his animal nature and, consequently, his senses became subject to the pressures of the external world, his environment. His environment then began to crowd into him forcing him to conform in an hypnotic manner to its insidious, and often gross, invisible demands. He became subject to outside impressions, pressures, cruelties, pain and carnal pleasures. He became a stimuli-response mechanism. Man, in his fallen state, is compelled to obey these forces; he is powerless, a slave to their insidious controls.

Never before has the need for man to be a free, whole, human being been more urgent than in today's disoriented society where everything is back-to-front, where the lie is the "truth," where the forces of evil prevail, where moral chaos is the rule, where modern technology has contributed to

a polluted environment. Robotized man must wake up to what is going on and reverse the process, otherwise civilization as we know it will no longer exist.

A tragedy of this threatening century is that all of our psychological doctrines and medical concepts are concerned not with complete man, but only with a soulless, spiritless living corpse, -- his physical body. This kind of unscientific "science" is already formulating an apparatus of mental coercion that may make the inquisition of the thirteenth century seem gentle in comparison.

In the following chapters I have tried to describe the magnitude, the power, the modus operandi and extent of the satanic forces that are in control of this world; their influence upon man and why man is subject to them. I have also attempted to describe in the closing chapter a meditation-observation exercise that, if practiced diligently and with a proper attitude, will awaken and free the aspirant from his hypnotic enslavement to worldly conspiracies. The awakening process must be gradual. It is very much like waking up the sleepwalker when he is at the edge of a precipice -- the sudden awakening, the sudden fright may cause him to tumble over the edge.

The meditation-observation exercise is specially designed to still the mind, to still the intellect, to still the thinking process and the emotions. Only then can we look within at ourselves and at the world without judgement or prejudice. Only by the diligent performance of this exercise and a willingness to want to know the truth can the soul awaken from its slumber. Then slowly another dimension becomes evident, a spirit world; a world consisting of evil forces and good forces, and our unconscious involvement with them.

We must remain watchful that we are not tricked into hating these evil forces. They are God created and, I must admit, they are doing their job exceedingly well -- to awaken us to reality, to make us seek, to make us find the meaning of life, to make us discover that there is a God.

The fruition of this exercise depends more upon a proper attitude, a sincere desire to want to know the truth, than upon the employment of the exercise itself. Though the meditation exercise is simple, it is extremely difficult in its simplicity. If we are strong enough to resist the inclination to "climb the walls," to run or to quit the exercise; if we persevere then the truth will surface and will reveal to us a new world which, heretofore, was not visible or even suspected. The truth lies deeply hidden within each one of us. It is a matter of becoming patient, of becoming quiet within, and clearing obstacles such as pride, egotism and psychic injuries and, in time, the truth will reveal itself. The meditation exercise is not without pain and a few surprises. There may be a catharsis as ancient traumas bubble to the surface and there may even be an exorcism.

Thus in quiet solitude can we awaken from our hypnotic sleep and acquire understanding of the physical world and of the spirit world. Only by becoming still can we change our lives, be "born again" on a higher plane, and become united with the timeless One. The rewards are exceedingly great for those who persist and endure. "You shall know the truth, and the truth shall set you free."

Life is a painful process, life is a school, life is a training calculated to awaken us, to cause us to seek for a meaning to our problems. If we do not try to escape from our travail into drugs, alcohol, and other practices calculated to dull the senses, to dull the consciousness, to lower the awareness, to dull the pain of living a life wrongly but, instead, if we earnestly seek for a meaning to life, we will ultimately find the answers. Only then can we begin to steer our ship through the course of life with confidence and firmness which formerly had been a turbulent, stormy, purposeless journey.

SECTION ONE:

A SYNOPSIS ON HYPNOSIS

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My people are destroyed for lack of knowledge...

Hosea 4:6 KJV

Lest Satan should get an advantage of us:
for we are not ignorant of his devices.

II Corinthians 2:11 KJV

I am going to reveal a secret technology. I am going to describe how unscrupulous, ambitious people in responsible, prestigious positions in government, business and industry brazenly and blatantly employ covert hypnotic mind control techniques against ignorant, trusting, unsuspecting people.

Covert hypnosis is big business. It is very profitable to those who understand and apply this form of hypnosis for power, control, prestige and profit. The autocrats have brought into existence organized brutality with the aid of the government.

Most of us are susceptible to hypnosis and can go into a deep hypnotic trance without our knowledge and be exploited. Those who are not hypnotizable are either insane, rebels, or spiritual. Returned prisoners of war showed that those who were able to resist the enemy were those with a history of rebellion towards all authority. Spiritual people are protected by the full armor of God. (Ephesians 6:11)

The dangers of hypnosis are legion. Those who stand to gain the most by employing hypnosis will tell us that there is no danger. Those same individuals will also tell us that there is no such thing as instant hypnosis; that we cannot be hypnotized against our will. The truth is that we can be hypnotized very easily and without our knowledge. The truth is that in our fallen state we are subject to the external forces around us and cannot resist being hypnotized.

Hypnosis, which is modern psychological warfare that is aimed against the people, creates human puppets who never suspect that they are being exploited. A perverted abysmal knowledge of hypnosis is being used by those of high rank in the kingdom of Satan (bureaucrats, politicians, managers, etc.) to sweep countless masses into a psychic vortex of slavery and destruction. Germany is a prime example of a whole country that fell hypnotically to the whims and dictates of one madman, Adolf Hitler.

It may be difficult to believe that a secret technology has been in widespread use for many centuries which modifies human nature, changes basic values and enslaves humanity to the interest of special power structures, powerful personalities and authorities. Nevertheless, it is true, and it is a highly developed technology.

The ancient Hebrew and Christian mystics never thought of using the knowledge of hypnosis before a profane world. It was a sacred, secret knowledge. Today this knowledge is in the hands of the profane, the psychopaths, the world rulers, the rulers of darkness. This knowledge is still secret; it is kept from the people.

It is not only the spiritual, the enlightened ones who are aware and awake. The most evil, the ambitious, the greedy, the egotists, the pedants, the devil's advocates, the authorities, the rulers of darkness of this world are also aware and awake, and they do their "best" to make our lives utterly miserable. Evil is powerful, evil is in control, evil holds sway.

If I may quote the words of a famous psychopath, a greedy madman who plundered and destroyed the Mayan civilization, Hernando Cortez, "I am human, and nothing human is alien to me." The Cortezes are in power, they are in control of this world. They know how to manipulate human weaknesses for gain, power and profit. They know things about human nature that most people have never suspected. They keep us ignorant of our nature; they keep us hypnotized, vulnerable, exploitable, afraid, obedient and enslaved.

The minds of the people are as vulnerable now as they were then, centuries ago. The techniques of hypnosis, of mind control, of behavior modification, of brainwashing, have been refined to an unspeakable degree.

According to the CIA Director, Stanfield Turner, the CIA was involved in 149 projects on mind control¹. This research cost the taxpayers over \$25,000,000. The American taxpayer pays the bill for his own enslavement, pays the bill for his own destruction. The future of the American people is now being shaped in expensive laboratories and institutions. In time we may all be responding in ways that Ivan Pavlov, B.F. Skinner and others have charted for us.

Knowledge is power. Knowledge is in the service of power instead of in the service of humanity. The conquest, the control of man's mind has top priority in governmental and industrial research. Those in power have elected to misuse medical knowledge and psychological techniques to transform the unwary citizens into automatons. The modern political rogue is like the mad scientist who is continually searching for better, for more effective mind control methods. The hypnotized masses can then be controlled with impunity; can be exploited, taxed, fined and criminalized

without protest; can be made to believe in the lies of the politicians; can be sent to wars to be crippled or killed without objection for a "cause;" wars that are contrived and fomented by international bankers².

The control of the minds of men is necessary for socialism, totalitarianism, communism and fascism. These "ism" governments rob man of his freedom and independence; rob him of his livelihood and create for him a futile existence. The detailed scenario of anyone's loss of control of his life inspires fear, induces hypnosis, creates conformity and regimentation. The name of the game is told in George Orwell's "1984" -- absolute control. Modern technological weapons are used and the average individual is incapable, is too weak to defend himself. Never before have so few been in a position to make robots, victims, slaves, criminals and encourage the corruption and destruction of so many.

Mind control has been described by many names. Some of these are: mental intrusion, mental coercion, mind manipulation, brainwashing, conditioned reflex response, indoctrination, programming, hypnosis, suggestibility, conformity, behaviour modification, mind raping, etc. To prevent confusion and to maintain regularity of terms, the word "hypnosis" will be used to describe the surrender of the human will.

Webster's Dictionary describes hypnosis as: "...being a sleep-like condition psychically induced, usually by another person, in which the person loses consciousness but responds, with certain limitations, to the suggestion of the hypnotist."

Secular teachings would have us believe that hypnosis is the result of suggestion. For instance, if the hypnotist says, "You are getting sleepy" or "your eyelids are getting heavy" or "your eyes are closing," etc., a corresponding mental picture enters the mind and this produces the hypnotic result. This concept of hypnosis is false.

Hypnosis is not a sleep-like condition. If the person appears to be asleep or sleepy, it is at the insistence, at the demand of the hypnotist. Hypnosis is simply a state of reduced awareness, of reduced control of one's will. It is a state of reduced consciousness where the person loses control of his mind and body and responds slavishly, uncritically to the dictates of his master, the hypnotist. Under hypnosis a person dramatizes the instructions of the hypnotist.

Hypnosis is most often induced by another person. It is usually a powerful person such as an employer, an authority, a leader, a terrorist; a person who is stronger than we are, a person who can manipulate and induce awe, fear or both. And, by the way, a hypnotist does not ask or suggest; he commands.

The hypnotized victim is far from being an unconscious automaton. His intellect remains intact; he can talk and behave quite rationally. However, in his will-less state, he is void of any reason, sound judgement or criticism. The victim's responses are often without limitations. He may respond criminally or immorally to the dictates of the hypnotist -- often contrary to his cultural standards and national loyalties. He may even be made to respond and become an assassin like the Manchurian Candidate or like Lee Harvey Oswald.

Hypnosis threatens humanity with destruction. Hypnosis threatens the sleeping souls with the animalization, the enslavement of their minds and bodies. Hypnosis has provided the means of intrusion into the mind. Captivate the mind and the body follows.

Regardless of how learned or intelligent we may be, we are powerless to prevent the "mindnappers" from using our minds and bodies for the fulfillment of their plans for power, control, glory and profit.

A "normal" person is extremely vulnerable to hypnosis. A "normal" person is considered normal by society because he accepts, usually uncritically, the social norms and standards of society. He has, in effect, succumbed to the pressures, conditioning, and persuasions to follow the majority, the masses. Suggestibility is, in fact, an essential characteristic of being "normal." "Normal" man is a will-less robot who can be programmed and controlled by anyone who understands hypnotic techniques. "Normal" man is powerless to prevent intrusion into his mind and from being subservient to the will and intent of the evil forces that are in control of this world. Our emotional makeup is our vulnerable spot, our Achilles' heel. Our stimulated emotions become our undoing, we become trapped, enslaved and hypnotized.

There is no law against the use of hypnosis. Governments do not pass laws that limit their control over the people. Ted Patrick, "deprogrammer," said in an interview after he was convicted of unlawful imprisonment of a Hare Krishna devotee, "(Hypnosis) is an issue that everyone is afraid to do anything about. Congress won't touch it, the Justice Department don't touch it... One of the most damaging things to me was that the judge restricted the trial to religious freedom." Mr. Patrick was implying that the courts would not deal with the fact that the cultists are hypnotized; that the courts would not deal with the truth.

Failure by our legislatures, the courts, those in authority to recognize attacks against the minds of the innocent, gives the brazen psychopaths immunity for what can best be described as unrestricted exploitation of human resources, the American people.

We are not free men in a free society. We are all victims of vicious, gigantic conspiracies. We all must learn how to recognize intrusions upon our minds and how to fight them but, also, we must learn why we are so vulnerable to hypnosis. If we do not, we will be controlled, used, and exploited by the State and industry; butchered and sacrificed as an instrument of war, used and discarded like a cheap, mass produced product.

To summarize, an hypnotized person is not a normal person. It is not even human; it is a living corpse. Something has been removed from the human mind -- a soul. Strangely enough, without the soul, the corpse can think, feel, and act. It can answer involved questions, or solve complex problems. These functions are completely preserved in an hypnotic state of consciousness. However, in the hypnotic state, all of these faculties are severed from the soul -- the spiritual core of the human organism -- the core whose existence is so frequently disputed -- the core which endows man with the capability of moral choice.

Man's hypnotic proclivity, when exploited, causes him to become a helpless victim in the hands of the psychological schemers. That is the grave danger that is facing mankind today. The possibilities of hypnosis are just beginning to loom before us, with their frightening shadows and heart rending horrors.

When human beings cease to be controlled by deeply interiorized religious, aesthetic, ethical and other values, they become the victims of force and fraud as controlling factors of their relationships and destiny. In such conditions, man turns into a human animal driven mainly by his biological urges and passions.

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If men are not ruled by God, they will be ruled
by tyrants.

William Penn

Cursed is he who falls into the hands of man.

Saint Augustine

II

Our wrestling is not against flesh and blood, but against the powers, against the world-rulers of this darkness, against spiritual hosts of wickedness in heavenly places.

Ephesians 6:12 KJV

The life of man upon earth is a warfare.

Job 7:1 KJV

Whenever we, as spiritual seekers, strive after knowledge, it is essential that this striving be after self-knowledge. The acquisition of self-knowledge is not an easy task. It appears that the whole world is conspiring to deprive the seekers of self-knowledge. There are many obstacles to overcome when we undertake this journey, namely:

- o The complexity of human nature
- o Our egos and pride prevent us from looking at the truth objectively, from seeing our weaknesses, failings and enslavement.
- o The evil forces in the world are determined to keep us ignorant, dependent and enslaved by depriving us of essential self-knowledge.
- o We are in a somnambulistic state, asleep, unaware of our surroundings, of ourselves, of our fallen spiritual nature, of the battle that is going on for the control of our minds and bodies.

It is a fact that man is hypnotized, unaware, and asleep to what is going on. Even the truth seeker is confronted by a confusing labyrinth of detours, falsehoods, snares, pitfalls and, yes, even dangers. The path, the quest for truth, for self-knowledge can only be travelled by the determined, by the brave, by the lovers of truth.

Truth is deadly to the nonseeker because he is not strong enough to contemplate it. The nonseeker, if he comes face-to-face with the truth will cringe in horror. He will be so horrified that he will seek escape, seek oblivion into drugs, alcohol, smoking, sleeping, sex, work, insanity, and even in suicide.

That is what is happening today with countless juveniles and young people who are confronted with the truth: the hypocrisy of our "democratic" government, the carnage by design, the exploitation of the masses, the conspiracies of world governments and international bankers. Our young people do not have the spiritual training, the courage, or the fortitude to cope with what they see. The weight of evil is so oppressive that the very instinct of nature required to preserve life and the courage to face life are overwhelmed to such a degree that death, escape from life is now desired, sought after, or self-inflicted. Millions of our youths, the cream of the crop, are freaking out of society, escaping into drugs, suicide and oblivion.

Dr. Albert Szent-Gyorgyi, Nobel Laureate in Medicine and Physiology, when asked what he would do if he were twenty today, said: "I would share with my classmates rejection of the whole world as it is -- all of it. Is there any point of studying and work? Fornication -- at least that is something good. What else is there to do? Fornicate and take drugs against this terrible strain of idiots who govern the world."

Since man's nature is extremely complex, this book will be limited to only one facet of his nature -- his hypnotic proclivity. Since the fall of Adam and Eve, man has always been susceptible to, influenced by, and subject to the external forces and conditions that prevail on the physical plane. In ancient times man was closer to God and was influenced by godly forces. Today, modern materialistic man is more closely allied with the forces of hell -- satanic forces. These forces have their being, have their abode in man and in nature. These forces are God created and are necessary for the salvation of man.

Now, to return to the concept of hypnosis; everyone is susceptible to hypnosis because of two things: our ethereal souls and our physical bodies. The body is a complex piece of machinery. It has the ability to move, to perform work, to do any kind of action. The body functions like an automaton, an automaton with a "computer" that we call the subconscious mind. In order for the soul, the conscious mind, to rule and to be master of its body it must have access to the "keyboard" of the "computer." The soul cannot directly manipulate the body because of the interface problem that is encountered between the ethereal soul and the physical body. Consequently, the soul must create thoughts, which then become feelings, which then become nerve impulses, which then cause the body to move and have its being.

The balance between the soul and the body is a delicate one. The pressures, stresses, and cruelties of life, when not met properly with Grace, will cause the soul to fall from its podium, fall from the "keyboard" of the "computer" into the mechanism of the "computer." The soul is no longer in control of the body. The soul is helpless and so is the body. The "keyboard" of the "computer" is left unguarded and access to it can now be gained by anyone who understands the hypnotic process. The body then becomes subject to external forces and carries out their intents and commands with extraordinary precision.

The body cannot reason, cannot judge, cannot resist. It is a corpse, an elementary being without a will or conscience. It is an instrument that takes its direction from commands emanating from the soul or, if the soul is disabled, takes its direction from any other source.

Opposite to hypnosis is trance medium or spiritism. In this case, the soul is outside the body and the body is possessed by a demonic spirit. Similar to hypnosis, the medium has no control over his body; in a manner of speaking, the body is deserted territory. Because the physical body of the medium is deserted, it becomes influenced by other forces -- external or internal. The noted difference is that in hypnosis the soul, even though it is lost in the "computer," still occupies the body; whereas, with trance mediums, and also with somnambulists (sleep-walkers) the soul is outside the body.

If we look deeply into man's fallen nature we will see that he is not really awake. In a certain sense, man always sleeps, only there is a difference between sleep during the day and sleep during the night. Man, with respect to his awareness, his consciousness, and his will is actually asleep during the day. He functions primarily from his intellect, his memory, his conditioning, his thoughts and feelings. During the night, he sleeps in the normal way as regards to his physical body. During the day, man's awareness remains asleep to the satanic forces that control his will, his aspirations, his dreams, his thoughts and feelings. Man is simply not aware. He is asleep to processes that are taking place around him and within him.

Man lost in thought is a will-less creature. He is a puppet on a string, a robot, a zombie that is easily manipulated and exploited by the creatures of darkness, by those who instinctively understand human nature and its weaknesses.

Consider how little we do in our daily lives that is the outcome of will. Not very much. For instance, if the telephone rings or if there is a knock at the door and we answer it, it is not an act of will; it cannot be called a decision of our thinking and will. Similarly, driving a car, obeying traffic signals are not acts of will; running from danger is not an act of will; eating is not an act of will. These are actions that are occasioned by external circumstances or by the needs of the body.

We can become more knowledgeable, more intelligent, more civilized, more scientific, but in our fallen hypnotic state we can do little in regards to the will. In our dilemma we cannot see that we are externalized, controlled by fears and cruelties, by the pressures and the problems of life; that we are the extension of the will of others; that we are drowning in our dreams and sinking in our thinking. It is only in our fantasies, dreams and thinking that we reign omnipotent, supreme over the cruel authorities, over our oppressors.

Thinking is hypnotic. Thinking is the antithesis of awareness, of consciousness. Thinking is the closest thing to hell on earth. Worry is thinking that is out of control. Thinking, thinking of the past, or thinking of the future, thinking of injustices, or pleasures is escape from awareness, escape from the present, escape from the light of truth, escape into fantasies, escape into darkness and oblivion.

Stresses, our emotional responses to life situations, pressures and cruelties of any kind are effective hypnotic devices. They nullify the conscious, reasoning mind and expose the subconscious mind, the "computer" to suggestion and programming. Since we cannot cope with stress we tend to escape into fantasies, escape into our minds; we conform to stress in order to relieve the agony that stress creates. We become docile and obedient; we become a nation of sheep. Man was never designed to be externalized like an animal. Man's motivation must come from within. The Kingdom of Heaven is within.

To summarize, man, by virtue of his fallen nature, is hypnotized, is a robot, a zombie subject to the intent of satanic forces, of demons dressed in human bodies, dressed in cloaks of respectability. These forces are shaping his life, his lifestyle, his destiny -- much to his agony. His likes and dislikes, his emotional responses, his behavior, his thinking processes are predominantly controlled by subconscious activities such as: memories, conditioning, long forgotten pleasures, shocks, injuries and unresolved fears. These emotional traumas make him a helpless victim of controls that are beyond his conscious direction.

It is important that the lay public understands the mechanics of hypnosis. It is a human frailty, a weakness that we have all inherited. All of our tragedies, conflicts, illnesses can be traced to our hypnotic lifestyle. We all must wake up from our hypnotic stupor, we all must understand the techniques of hypnosis in order to be free from this subtle form of mind control and enslavement that others have over us.** The acquisition of self-knowledge is absolutely essential if we wish to become whole, happy, worthy human beings, independent and free from the enslavement and conspiracies of the world.

** What appears to be more insidious than hypnosis is the technique of influencing people by visual or audio impulses that are applied in such a manner as to bypass the conscious mind. This "subliminal motivation," too, addresses itself to man's subconscious mind.

SECTION TWO:

THE SEARCH FOR ANSWERS

III

And be not afraid of them that kill the body,
but are not able to kill the soul; but rather
fear him who is able to destroy both soul and
body.

Matthew 10:28 KJV

It took me a long time to learn the techniques of hypnosis, and I learned them the hard way -- by experience. I had some of the best "teachers" in both the military and industry and I am still learning. I was about fourteen years of age when I first began to wonder about mind control. It was then when I first learned that the Russian Dictator, Joseph Stalin, was able to make the Russian elites, the writers, the doctors, the scientists obey, to crawl on their bellies on command. It left a lasting impression with me that someone in a position of responsibility and authority would do such a dehumanizing thing and that those in such prestigious positions should respond slavishly and without objection or resistance. Alas, being a mere boy who did not find too many answers at that age, I dismissed this human phenomenon as being beyond my comprehension.

Some time later my sister came home with a stray cat, a female. To avoid unwelcome offspring my father had the cat spayed. I was fortunate to observe the veterinarian remove the surgical stitches from the abdomen of the animal. First, the veterinarian quieted the animal by stroking its fur and when the cat was calm he suddenly grasped the cat by the back of the neck and flipped it over on its back. The cat became motionless, apparently overwhelmed by a force greater than itself. It submitted without resistance or objection to that force. The veterinarian was then able to remove the stitches without the danger of being clawed or bitten by the animal.

"Strange," I thought, "the same thing happens when a sheepshearer flips a sheep over on its back for shearing. The sheep remains motionless throughout the ordeal until it is released."

Not very long afterwards I saw the same power at work when I observed a poultry merchant weigh live poultry. He simply grasped the hen with his hands, then tucked it under his arm while he tied the legs together. The merchant was then able to weigh the hen on his delicate scale, and the hen did not even flutter its wings. Like the cat and the sheep the hen remained rigid, immobilized. It remained that way throughout the weighing process. Again I wondered, "What mysterious force was being invoked? Was it a power that some people had over animals, over other people? Is there a similarity between animal and human control?" My questions went unanswered.

At the age of twenty I entered the military service. In no time at all, I was stripped of my identity, stripped of my individuality. In no time at all I was obeying -- "crawling on my belly" and doing all sorts of stupid things on command -- commands given by mean, cruel, screaming sergeants. I was busy

from morning till night. I had no time for introspection or to question. I was too busy and tired to see and question what was being done to me. I was being shaped into a soldier, a weapon system, a robot who compulsively did what he was told to do, but did not realize it. I dared not object. I could not resist. I was awed by rank and afraid to do the wrong thing. I tried to conform as best I could.

The assaults and pressures upon my mind and body were relentless. I was a prime, obedient specimen. I was assimilated into the military system. I learned to "love" my tormentors. I emulated them. I became like them. I, in time, I became a sergeant. I screamed and I motivated. Still later, I became an officer and the military was my whole life.

As an officer I pulled rank, I motivated with fear, I harassed and I intimidated. The more I was hated, the more I was feared. The more I was feared, the more control I had. Blind unquestioning obedience by the "animals" is the goal of every motivator. "Ours is not to reason why, ours is but to do or die."

I did not know that I was exploiting human weaknesses. I simply did what had been done to me. I did not know that the mind is afraid of the insecurity of not conforming to pressures, of not conforming to authority. I did not know that once a person is conditioned or violated by the system he becomes a part of the system. To be ostracized from the system is a fate worse than death.

I did not understand the mechanics of the mind that brought about this enslaving condition. Little did I realize in my own subjective, hypnotic state how control from those in authority above me was being passed down through me to eventually reach the lower echelons. I was a part of the "chain of command," each link being overwhelmed with servile fear of those above and unreasonably cruel and oppressive towards those below.

Fear, I later learned, is at the bottom of the desire to be disciplined, to conform, to be regimented, to submit to a greater authority. Fear darkens, paralyzes the mind. Fear is hypnotic. Fear lowers the perceptual thresholds, and the victims perceive less and less at the conscious level and become susceptible to suggestions and programming.

Eventually I retired from the military service and joined the "ranks of industry" as an engineer. I soon learned that in industry, as in the military, there is a chain of command. Executives and managers are the officers and drill sergeants in the vast army of hypnotized, robotized workers. Unreasonable pressures, stresses, anxieties, fears -- fear of the loss of job, fear of authority, fear of anything is brought to bear and sustained against the workers.

In industry it is difficult to retain our identity, to retain our integrity or remain industrious workers. Management seems compelled to condition us, to shape us into slaves, into mindless robots. We are constantly pressured to become immoral tools for those in power, for the corporate structure. We must become corporate eunuchs.

In industry the methods to mold the minds, to warp the minds are devious, subtle, and diabolically clever. Sadistic, ambitious corporate "fuhrers" have whole companies at their disposal with which to destroy moral character, to make the intended victims into automatons, into zombies. Corruption is rampant; honest workers find difficulty obtaining employment and retaining it if obtained. Honest workers who dissent from the mind-raping policies, procedures and methods of their employers are severely dealt with by both the employers and the government.

Again I wondered, "What sort of human weaknesses, what sort of human frailties that caused the elites, the technical writers, engineers, scientists and other dedicated workers to buckle under the relentless pressures to conform; pressures that caused them to 'crawl on their bellies,' pressures that caused them to succumb to the whims and dictates of a degenerate management; pressures that caused them to manufacture a shoddy and dangerous product; to falsify test data, to deceive, to exploit, to defraud the government and the public? What did these mind-manglers in position of power and authority know about human nature that I didn't know? What occult power did these 'Rasputins' have?" I had made a complete circle since my boyhood days and I was no closer to the answers that I sought. I had bits and pieces of knowledge. I had bits and pieces of a puzzle. Unless the key piece to the puzzle fell into place the pieces that I held would remain meaningless to me.

The key to the puzzle that had eluded me for so many long years fell into place quite suddenly one fateful day. On that day, while I was driving to Los Angeles, I was stopped by the highway police. I remember asking myself as I pulled over to the side of the road and applied the brakes, "I wonder what he wants?" It was a reasonable question since I had not exceeded the posted 55 miles per hour speed limit nor had I knowingly broken any laws. I soon found out.

The police officer's opening remark was: "You were going over 75 miles an hour." The charge was so unexpected and so ridiculous that I broke out with spontaneous laughter and then proceeded to respond to the officer. "You had better reconsider your accusation," I said. I was surprised at my spontaneous reactions but the officer was even more surprised. He recoiled visibly, his mouth gapped open, for a moment he was motionless. "Strange," I thought, "that reaction of his is identical to the reactions I got from my former employers when, in the confines of their plush offices, I did not respond to their sudden screams, unexpected unjust accusations and threats to my job security."

"Why," I wondered, "why would a police officer falsely accuse me of speeding? Why would a police officer react the way he did?" EUREKA! I had it. I had the key to the puzzle that had eluded me all of these years. I had the key to mind control, I had the key to hypnosis.

I am now alerted to the fact that the masses are pawns of governmental, police, industrial, business, and individual conspiracies. I am now cognizant of the fact that the people have inherent weaknesses -- weaknesses that make them susceptible to those who understand and manipulate this human frailty for power, for profit, for their own aggrandizement.

If I don't pass on this information on hypnosis and mind control to those who need it most, the American people; if I don't alert the people to those going on; if I don't try to wake up the endangered citizens, I would be as guilty as the Joint Chiefs of Staff who did not alert the troops to the brainwashing techniques, the "psywar" being waged by the enemy. The Korean War showed us how vulnerable is the human mind. The Vietnam War showed how the American soldiers, informed of enemy tactics, were able to overcome them, winning the psychological battle for the possession of the mind.

SECTION THREE

SECTION THREE:

THE HYPNOTIC PROCESS

IV

Be sober, be watchful; your adversary the devil,
as a roaring lion, walketh about, seeking whom
he may devour.

1 Peter 5:8 KJV

Animals do not experience emotions as we do. The gazelle that reacts to danger reacts one of two ways: to run or to fight. A gazelle that is running from a lion is doing the proper thing; it is no match for the lion, therefore the only action it can take is to run. A gazelle that is being pursued by the lion is not really afraid; -- at least not as we would be under similar circumstances. Had this episode happened to any of us we would have remained afraid for days and even weeks afterward. Matter of fact, we become traumatized by such an experience and may remain fearful, emotional cripples for the remainder of our lives; -- getting worse as each new trauma builds, like onion skins, over the original trauma. The experiences remain not only in our minds but also in our bodies.

Fear does not linger with animals as it does with us. With us, fear stimulates thought, thought sustains fear, and fear leads to hypnosis.

Animals react in the moment and when that moment is past everything is back to normal. For example, the flock of gazelle that was disturbed by the lion is soon back to munching grass as if nothing had happened. They pay no attention to their companion being devoured a short distance away. Fear does not linger with animals as it does with us. Animals do not have the capacity for thought which sustains fear.

The stresses that the animals experience are evolutionary. The animals, unlike us, do not retain their experiences in mind, only in the body. In time, due to the evolutionary process, the animals develop stronger and longer legs with which to evade the stomachs of their predators.

We are different from animals, we do not evolve from stress; we die from it. Stress incorrectly met raises havoc with our bodies. Stress gives rise to a host of illnesses from ulcers to heart attacks.

Being different from animals we must be very careful how we respond to stress, duress, threats or any other stimuli. We must be very careful of our emotions. We must be careful that our emotions are not aroused by external stimulation or provocation. Reacting in this manner creates thoughts. Thoughts create feelings and feelings create action; we then lose control of the situation. If our reactions are not modified by reason in Grace we are powerless to stop our reactions. The activity has

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Nature is merciful
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Satan understands
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by-passed our conscious, reasoning mind. This is the same process that takes place with animals. However, with animals, there is no reasoning, thinking, conscious mind to by-pass.

Let us go back to our hypothetical lion and fallen gazelle. The gazelle is fearful, it is rigid, it is immobilized; it is in a deep hypnotic trance. It is not in a coma or sleep; it is very much alert; it follows every move of the lion with its eyes.

Once the gazelle is overwhelmed by the lion, a wordless process takes place in the mind of the gazelle. It may go something like this: "You are stronger than I am, you have bigger teeth than I do, you have the upper hand; therefore, I surrender, I submit to you, do with me as you wish."

The struggle for survival is over. The gazelle is at the disposal of the lion. There is no struggle, there is no resistance, there is no objection. There is complete surrender. This is hypnosis.

Nature is merciful. Fear has created a state of shock in the gazelle, shock numbs the pain of the tearing flesh and crushing bones. In the process of being devoured, the gazelle becomes a part of something greater than itself, it becomes a part of the lion.

Nature obeys unseen laws. Fallen man is also subject to these same laws. When we react to external stimuli, when our reactions are not modified by reason in Grace, we become hypnotized; we become a part of something greater than we are; we serve it and do its bidding; we become consumed by Satan and his cohorts.

Satan understands human weaknesses and can accurately predict our responses to his provocations. We become psychically and physically victimized by unrecognized forces that feed on us all. Satan fights hard to attain his purpose; to use an earthly phrase, he wages war to the teeth. He wars against man; he wars to get possession of the minds of men so that they can do his will on earth.

God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear.

Romans 11:8 KJV

Whether in an "advanced" society, in a "backward" tribe, in business, in industry, in the military, in a cult group, or along a lonely highway, the mind control process is essentially the same. The principle for controlling the minds of men would seem to operate as follows: severe stress, shock, fear, tension, excitement or anxiety are imposed upon the unsuspecting individual by subjecting him to arbitrary and frightening authority, by placing him in an unfamiliar situation, by bewildering him, by upsetting him with petty or slanderous remarks.

The resulting emotional reactions: stress, shock, surprise, anger, fright or revulsion will then lead to the onset of brain inhibition, paralysis, and the hypnotic state. The conscious, reasoning mind is effectively short-circuited, put out of action, by-passed, and the subconscious mind, now void of its guardian, is suddenly exposed for possession and programming.

If the excitement is moderate rather than sudden and violent, prolonged stimulation will be necessary to cause the onset of hypnosis. The victim has no choice but to submit, to submit to a force greater than himself. While in this trance state the subconscious mind cannot resist being programmed in a gainful, criminal way.

Hypnosis is natural. Hypnosis, like sex, is a fact of life. Both animals and humans are susceptible to this natural phenomenon. Briefly, hypnosis is simply the effect of force, of fear, of power, of authority over the weak. It is the influence of one animal over another; of one person or group over another; a powerful personality dominating a weaker personality. The dictator dominating his nation with terror; the military officer dominating the soldiers with the fear of reprisal; the employer dominating the employees with the fear of financial loss; the police officer dominating the citizens with the fear of being fined or incarcerated; the SLA terrorists dominating Patricia Hearst with the fear of death; Charles Manson dominating his "family" with the fear of being ostracized, -- ad nauseum.

Fear and awe plus authority make for an effective combination. When this combination is manipulated by anyone who understands this human weakness, there arises in the mind of the intended victim a deadly form of hypnosis.

Obedience to authority which has been praised as a virtue by those in authority is simply a conditioning of society, a pressure towards conformity, a hypnosis that has far reaching consequences. Obedience to authority is

the all-powerful
no hypnosis.

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the all-powerful force behind every hypnotic phenomena; without it there is no hypnosis.

The mass murder-suicide of the People's Temple Movement is not unprecedented in the annals of history. On his behest Joseph Stalin, in an effort to consolidate his power, his authoritative position, insisted that the whole leadership of the Communist Party that conquered Russia commit suicide. Like Jim Jones, Joseph Stalin was the leader to whom they had hypnotically given themselves body and soul. Those who would not die for their leader were considered traitors and murdered. A great many devoted communists confessed to trumped-up charges, although they could not possibly have committed them, and demanded their own death. The men on trial had been systematically reduced to submissive puppets. And their puppeteers called the tune.**

An authority, if sufficiently believed, will unquestionably be obeyed. Allen Wood, a "Moonie" who defected after five years with "Reverend" Sun Myung Moon, leader of the controversial Unification Church, says, "I've never seen anyone as authoritative as Mr. Moon... Given that commanding force and intense conviction of his religious convictions, you just know that Mr. Moon believes that he is what he says he is."

If we are caught up with authority, and most people are, the professional hypnotist can put us under by the simple application of his confident, authoritative, overbearing manner. He does not need fancy crystal balls or swinging pendulums. The professional hypnotist depends on his reputation, position, and prestige; the awe, expectation and suggestibility of his audience. Expectation can be aroused through the medium of fear. The audience may be in great awe of the hypnotist due to prearranged publicity and advertisements. The subjects chosen from the audience may be fearful and apprehensive that they will succumb to the influence of the hypnotist.

Friedrich Anton Mesmer, one of the first professional hypnotists, spared no pains to make his exhibitions as awesome, impressive, inspiring and emotionally tense as possible in order to create the effect that mysterious forces were at work. Mesmer got very close to the truth about hypnosis. The alarmed hierarchy tried to censure him. He was first ridiculed, later he had to flee France for his life.

If we closely watch a professional hypnotist operate, we will notice that he does not "suggest"; he "persuades," he "commands." He does not say, "Please, don't you think you should close your eyes?" Instead, he commands authoritatively, "You will now close your eyes."

** The revolutionaries who helped put Lenin into power were also condemned to exile or death after these revolutionaries had served their purpose.

If the hypnotist uses startling methods, and if the subject is nervous, tense and expectant the subject will easily slip into a hypnotic trance. Hypnotists who use as a technique "surprise attack" have few failures. Occasionally, the stern, piercing "hypnotic" eyes of the hypnotist will cause a cowering subject to go into deep hypnosis through fear alone.

Hypnosis can be induced by some strong excitement such as a loud noise, a sudden threatening gesture, or even a scream. The sudden introduction of a bright light into a darkened room can also induce a state of hypnosis.

Our personal vulnerability depends a great deal on our emotional makeup and nervous system that we have inherited. Tense and anxious people can be more effectively hypnotized than calm, placid ones.

Even when hypnosis is used for entertainment, medical, or analgesic purposes, its dark, sinister, evil side, though still present, can be easily concealed from inquisitive people.

Early Russian psychopoliticians have stated: "... a population must be made to believe that a hypnotized person will not do anything against his actual will, will not commit immoral acts, and will not act as to endanger himself. While this may be true of light, parlor hypnosis, it certainly is not true of commands implanted with the use of electric shock, drugs or heavy punishment... In order to induce a high state of hypnogy in an individual ... an element of terror must be present on the part of those who would govern... One must only exhibit enough force, enough inhumanity, enough brutality and savageness to create... implicit obedience... the most optimum obedience is unthinking obedience. The command given must be obeyed without any rationalizing on the part of the subject. The command must, therefore, be implanted below the thinking processes of the subject to be influenced, and must react upon him in such a way as to bring no mental alertness on his part..."⁵

VI

The Achaians marched breathing passions,
in silent fear of their captains.

Homer - Greek poet
Iliad IV, 431

I may have been overly protected in my youth because I was totally unprepared for what happened to me when I joined the army. This experience, with slight variation, was experienced by all the young recruits who went through basic training. Basic training was one terrible, bewildering experience. I expected concern, respect, understanding, friendship but, instead I was confronted by harshness, hostility and isolation in my surroundings; I was continually harassed, assaulted, aggravated by hateful, hostile, screaming sergeants.

I learned later to interpret the techniques used in basic training as a form of hypnotic mind control. The first thing that is done in basic training is to destroy the individual's sense of self, to destroy his confidence, to destroy his link to the outside world. Then, when the destruction is complete, he is rebuilt into a soldier, a robot, a weapon system.

In order for conditioning and hypnosis to be effective, the new recruits must have their emotions, their sensibilities worked upon until they reach a condition of increased excitement, anger, hate, disgust, anxiety, tenseness. Guilt is one short step after hostility and hate -- after reacting wrongly. Then comes fear, and after fear more guilt and compensation; after compensation, which is surrender, the hypnotic state. Drill sergeants are trained to increase mental conflict and agitation and to manipulate these responses. Once the new recruits have been broken and indoctrinated into the military system, they remain in the hypnotic state due to the "feed-back" process. They remain sensitized to the agents of disruption of their mental faculties. The process described above may be better understood if presented as a diagram. Figure 1 is such an illustration.

Fear and terror are the principles which are used. Ideas are implanted into the mind through the medium of fear. As long as a victim responds with hate, hostility, resentment -- any aggravated emotional response -- he becomes fearful, he becomes conditioned. Increased emotional excitement disables the discerning, conscious mind thus causing the exposed subconscious mind to assimilate gross or subtle suggestions that are hurled at it. The angry, upset, frightened, clouded mind then acts upon the accusations converting them into reality. Later, when the tension is removed, the implanted suggestions remain.

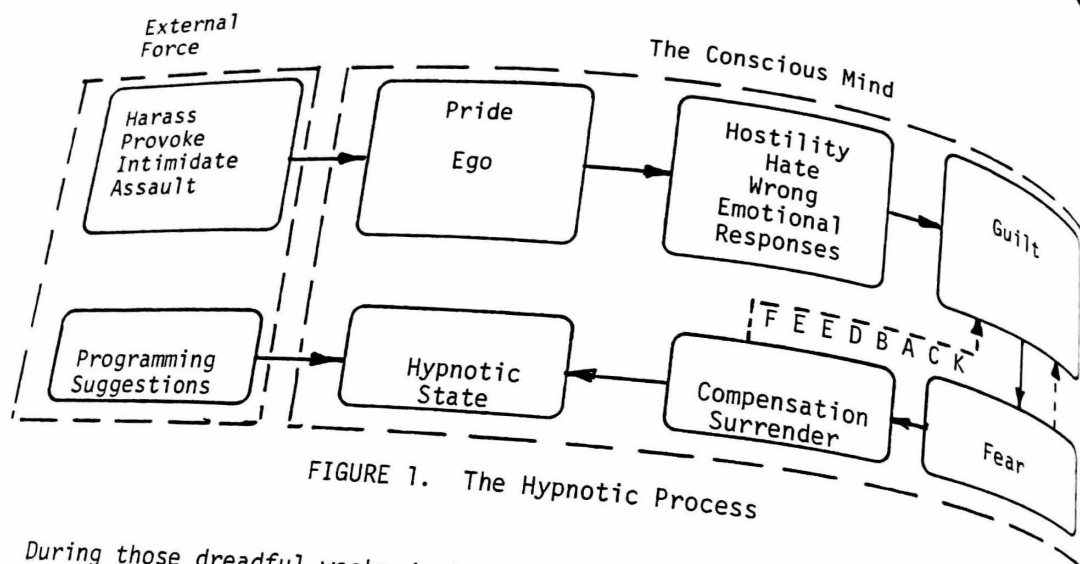


FIGURE 1. The Hypnotic Process

During those dreadful weeks in basic training I couldn't do anything right. There was my way and the "irrational" army way. I was damned if I did and damned if I didn't. I could not escape the wrath of the sergeants. I was hounded, intimidated, assaulted, screamed at day and night. Believe me, I was one overwrought, frightened recruit. I had no idea that all this duress was for the purpose of setting me up, to manipulate my mind, to destroy my individuality. I had to be conditioned to accept army "wisdom" and army discipline, and to obey orders without question.

The constant harassment and my excited emotional state clouded whatever little perception that I had and I fell under the law of the sergeants who prodded me. I was compelled to act out their unseen intent, and I eventually became a part of the system.

The methods used to upset, to hypnotize and to control me were numerous and diabolically clever. I shall illustrate a few examples. Place yourself in the shoes of a new recruit; how would you react under similar circumstances? Remember, we cannot fight back. To fight back can lead to some very serious consequences: court-martial, jail with forfeiture of all pay, dishonorable discharge just to name a few. We cannot go "over the hill," that is, quit, because we signed a contract stating that we would serve our time and, besides, the police and FBI will go after us. The only course left to us that will diminish our agony, that will reduce, hopefully, the assaults against our minds and flesh is to conform, to surrender.

EXAMPLE:

Sergeant: Where is the balance of your rifle, private?

Private: Gee, I don't know. This is all the supply sergeant gave me.
Sergeant: Oh, a wise guy. Tuck in your gut, get those shoulders back, stand at attention while I am speaking to you. I don't like smart-ass answers. You are a meathead and I don't like cracks from meatheads. Is that clear, meathead?

Private: But, you don't understand- - -
Sergeant: What have you between your ears, meathead, a blood clot? How dare you call me a "ewe." That is insubordination to a non-commissioned officer. Report to me after drill, meathead; I have a special detail for you.

Barrack life was no different. We were rudely awakened very early each morning by the sudden turning on of the bright barrack lights, by obscene screams, by the pounding of clubs against the metal trash containers. What a rude awakening! Actually, this type of awakening really put us to sleep; it is hypnotic. And, this sets the tempo, sets the atmosphere for the rest of the day.



The endless inspections, the details, the drills, the parades, the saluting, the screaming took their toll. We were no longer civilians, we became soldiers. We were destroyed as individuals and given new births; we were "born again" into the system. Once we capitulated to stress, that stress became a life supporting mechanism. We needed it, we were loyal to it. To defend the system; we needed the system to support our new identity. To be ostracized from the system, from the army, was a fate worse than death. We were soldiers who feared the sergeants, who feared the captains, who uncritically obeyed orders. We were completely hypnotized.

To sustain the hypnotic conditioning, to prevent deviation, the soldiers must be continually subjected to many rituals: saluting, inspections, parades, bugle calls, reveille and retreat ceremonies, uniforms, medals, awards, flags, the reading of the Articles of War; the list is endless.

The military academies where officers are made are not different from the basic military training camps. Everyone must be made to obey orders without question, without criticism, from generals on down to the privates.

But, the military is an extension of the political system. The military system must obey the whims of the politicians, the whims of the bureaucrats without question. It is for the "good" of the State. The politicians, the armchair strategists brought about meaningless human and material waste, suffering and destruction, and our defeats in Korea and Vietnam. These defeats could have been victories, we had capable generals, but the military had to obey orders.

VII

The devil has a firmer hold on men in high places because of their pride in their ranks, and through them he keeps hold on many more because of the influence they wield.

St. Augustine
Confession, Book VIII

Labor and government are in a conspiracy against the laity.

George Bernard Shaw

Hypnosis is an "equal-opportunity employer." Ambitious, greedy, psychopathic** company executives who wish to enslave and normally destroy those in their employ have an established auxiliary in government agencies.

Based on my experience and ones you have probably had, I suggest that we should be very cautious of employers who do not offer the company's benefit package (dental, medical, life insurance, stock options, etc.) at the time that we are hired, but postpones it 3 to 6 months after we start employment. We can be certain that they will try to set us up for mind control just prior to the issuance of the benefits. If we succumb to their mind boggling methods and intimidations we will become their slaves, and they become our masters. Our jobs are now secure and we get the benefits. However, if we keep our cool and do not respond, they then become very afraid of us and we will surely be fired. The following are some of the methods that are used against us to hypnotize us:

- o Be cautious of an employer who imposes impossible goals, which he may call "breakthroughs" within an unrealistic time schedule. This can create anxiety, concern, worry, thinking and fear.
- o Be cautious of an employer who insists upon seeing you in his office, and to be sure that you bring with you your badge and keys.
- o Be cautious of an employer who interferes with your company mail such as bids and price quotes from vendors, correspondence, etc.
- o Be cautious of an employer who wants to discuss with you illogical, hypothetical problems that cannot be argued with logic or with technical literature. Be careful that you don't resent him; he

** Psychopaths are those who deliberately and consciously aspire to do evil. They are directed by a demonic spirit that dwells within them.

is depending on your emotional reactions. It is very much like jujitsu; he is attempting to throw you off balance, then you cannot get back.

- o Be cautious of an employer you catch rummaging through your desk, who tries to upset you by insinuating, "What is this I hear about you?" These are simple but effective devices, ploys to get you riled up, to get you excited so that you mind can be brought under his control. He is depending upon your conditioned responses which are hostile, which separate you from God's protection.
- o Quit an employer who attempts to manipulate the function of his company in an effort to upset you, who delays and sabotages your work effort so that you are at a disadvantage, so that your schedule slips.
- o Quit an employer who continually gives you the wrong or ambiguous information, who places you in ambiguous situations and then proceeds to apply unreasonable pressures.
- o Quit an employer who shouts, screams at you or ridicules you.
- o Quit an employer who plays on your fears by telephoning you, and while you are listening he changes his voice to a quivering, raucous, threatening one.
- o Quit an employer who insists that you repeatedly travel on unnecessary company business on weekends; like flying between the main office in one state to a subsidiary in another state. If the company has a government contract these trips will not cost the company anything; the cost is passed on to the government.
- o Quit an employer who attempts to make you feel guilty for real or imagined reasons; who attempts to weaken your character structure so that your emotional and thought processes can be brought under his complete control.

A word of caution, should you quit as I have, you will be in for further shock when you apply for unemployment insurance. Cohorts in government, co-conspirators in the state unemployment insurance appeals office will deny you insurance. "Unemployment insurance is denied," they will proclaim. "The claimant did not quit for a valid reason. The claimant felt that the employer was treating him unfairly and was trying to subvert his mind... From the evidence, the referee cannot find that the vice-president had been unreasonable in his requirements that the claimant conform to company policies and procedures. The employer does have the right to establish the manner in which the work is to be performed, and unless it is illegal..."⁶

That is right; there is no law against kidnapping and destroying a person's mind; i.e., Charles Manson was tried for murder, not for destroying the minds of his followers. Dishonorable government administrators have turned

positions of public trust and confidence into positions of betrayal, of corruption, of power and control.

A corporate executive is not different than the gun-toting hood. In a true sense, both are criminals. The only differences are: one is a successful criminal and the other is a failure who must resort to more direct means. One stays within the "law" and the other outside the law. The corporate criminal has financial resources and education which enable him to rob more massively, more subtly, often with the aid of the government who "legally" deprives us of our income.

Employees who blow the whistle on their employers because they want to warn the public of a dangerous product or condition often find themselves in conflict with existing laws of most states -- that, by exposing their employers, they subject themselves to liable and in technical violation of what is termed an employee's "duty of confidentiality." To add insult to injury, no state law now recognizes an employee's right to sue for "malicious discharge," if he is fired for refusing to participate in immoral or unethical conduct. Needless to say, nor can he get unemployment insurance.

Modern industrialism and government have polluted humanity with evil and have brought into existence organized brutality and slavery. With 20th century technology and material "progress" there won't be anything left for the meek to inherit. There won't be any meek remaining either, only poisoned, conditioned, hypnotized animals. Welcome to America, where toxic industrial waste is choking rivers, poisoning cities and killing the people.

I am certain that there is a satanic conspiracy to enslave humanity with hypnosis, with economic dependence and domination. We are all chattel slaves of Satan. We all must labor to the sweat of our brow; we all must turn stones into bread.

A man who has never gone to school may steal from a freight car; but if he has a university education he may steal the whole railroad.

Theodore Roosevelt

As through this world I've rambled
I've seen lots of funny men;
Some will rob you with a six-gun,
some with a fountain pen.

Woody Guthrie, Pretty Boy Floyd

The captured pirate when asked by Alexander the Great why he infested the sea, replied boldly: "I do my fighting on a tiny ship, and they call me a pirate; you do your fighting with a large fleet, and they call you Commander."

St. Augustine
The City of God, Book IV

The underworld is comprised of dropouts who could not make it in government.

Roy Masters

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VIII

If a ruler hearkeneth to falsehood, all his servants are wicked.

Proverb 29:12

Knowledge of the mechanism of the human mind, like fire or explosives, can be used for good or for evil. Since evil prevails in this world, it is quite understandable that the totalists, the hierarchy, the State, the military, the law enforcement agencies, the courts, should use this knowledge to their advantage and profit.

"Law" and lawlessness have become comparatively safe and profitable enterprises for both the overworld (establishment) and underworld. The costs have been reserved for the victimized, the American people. The hypnotized citizenry experiences the most abominable things, and they remain asleep to them, or impotent in frustration. When we suffer tamely at lawlessness, we encourage it.

Dr. Edward Shev, a psychiatrist who has screened and counseled thousands of police officers says that 35% of all police are "really dangerous."⁷ If some of our police officers are dangerous it is because we have brought into existence dangerous bureaucrats, dangerous politicians, ruthless authoritarians. Like the military, the police is an extension of government.

It is interesting to observe that the police were once our guardians, friends of all good citizens. They later became soldiers, a paramilitary, armed, vehicled and sequestered, presumably trained to look and act fierce. The bureaucrats have given the police the widest discretionary authority to issue traffic citations, deserved or not, to intimidate us, to crowd-control us, to arrest us, to shoot us. Now, instead of reassurance and respect, the police inspire hate and fear -- a very hypnotic combination.⁸

It is not necessary to speak to induce hypnosis. It can be done with symbols and the mind does the rest. The mind interprets the meaning of the symbols and then acts accordingly. Words are weak suggestions because a word is already processed data. A word is an idea, a meaning that has been processed for the purpose of communications. The mind will more readily process symbols, interpret their intended meaning, and being your "idea" carry out the intended suggestion.⁹

The American police officer has a great many tricks up his Sam Brown belt. He is generally equipped with the regalia, the symbols necessary to induce a hypnotic trance: the big pistol, the big belt with all those big bullets, the badge, the hat or helmet, the uniform. His look may be stern, unfriendly,

mean. His voice may be gruff, threatening, commanding. The sun glasses, if he wears them, will give his eyes that "hypnotic" look. All of these symbols add to the weight of authority as well as to the fear of authority. By the time a police officer saunters from his patrol car to where the motorist is stopped, the motorist, in most cases, will already be in a deep hypnotic trance, ready to be programmed, ready to admit to an infraction of the law which he did not commit.

To be falsely accused by a police officer is like being hit with a multiple "whammy." It is a very effective hypnotic technique because it combines surprise, shock, threat, guilt, fear, and authority.

The average motorist is effectively disabled. He does not realize or suspect what is happening to him. In the hypnotic state he loses his reason, he loses control of his mind, he cannot see through the ploy, and he cannot see that he is being programmed. Under hypnosis he is made to believe that he committed the stated infraction. He offers no argument, he offers no resistance.

I was once signalled to pull off the road and was given a trumped-up citation for speeding. I was expected, like countless other motorists, to fall under the "hypnotic spell" of the officer. However, since I did not respond to his provocations, I did not become hypnotized.

While I was still searching for a reasonable counter argument to the officer's first charge, going 75 miles an hour in a 55 mile an hour zone, he assaulted me with another, also false, charge; he accused me of going in excess of 60 miles an hour. The citation was issued on the basis of the second lie.

Another principle of hypnosis was invoked with the second lie: people cannot cope with rapid change. It throws them into a hypnotic state and they become more manageable.

It took me some time to realize that this police officer could have been under a compulsion, under a system of fears, pressures and conditioning. He could have been robotized by those in power; programmed into the system, programmed into the "chain of command" -- a zombie doing the will of his master.

Since law enforcement is a tool, an extension of government, we must make sure that the government be held strictly accountable for the action of the police. We must make certain that the police in discharging their duties and dealing with crime and the public is as impeccable as we can possibly make it. The police of Britain now enjoy more public confidence and respect

than any other public institution because of this consideration. The English people profess love for their kindly, unarmed police officers.¹⁰ The Canadian police officer is also respected. He is armed but his weapon is concealed. His uniform is also nonoffensive. He may resemble a tour guide to the visitor. Neither the British nor the Canadian police provoke the type of dislike or hate that the Americans have towards their police.

The American people have actually become hate-filled and fearful of their servants, of their government, of their Frankenstein. Behold, big brother is here. Big brother does not have to control the populace with drugs, electrodes or with brain implants. He merely has to intimidate; to create hate, hostility, fear and we then become cowering puppets.

Hating the psychopaths will then cause the people to seek refuge with them because of the fear that hating and hostility create. See Figure 1. They will kiss their rings, kiss their feet, "crawl on their bellies" for the "security" they get. The people surrender their lives to a greater force, to big brother government. An all-encompassing fear is an absolute necessity to get and to maintain power and control. The quest for power by these madmen perpetuates the system, perpetuates the kingdom of hell on earth.

IX

The enemy held my will in his power and from it he made a chain and shackled me.

St. Augustine
Confessions, Book VIII

The trial of Patricia Hearst sent shudders of fear through the Establishment. There was grave concern by the hierarchy that the techniques of hypnosis would be exposed. Patricia Hearst had to be sacrificed in an effort to downplay, to conceal the truth about hypnosis. The stakes were great, an entire nation was watching the court proceedings.

The secret government that controls this country is extremely powerful. The position and wealth of Patricia's parents could not save her. The eloquence, persuasion and skill of her attorney, F. Lee Bailey, could not save her. Patricia Hearst was found guilty; not for her involvement in the bank robbery, nor for the hold-up at Mel's Sporting Goods Store, or for remaining a fugitive at large (and did not seek escape from her captors), nor because she was a wealthy Hearst; but because the truth had to be suppressed, because the truth about hypnosis and all its implications had to be withheld from the watching public. She was the scapegoat. If she were punished as the villain, hopefully, no one would look further for the real villain.

Prior to her ordeal, Patricia Hearst had been a normal 19-year old with a stable life situation and a responsible orientation to society. She had no predisposition whatsoever toward crime, and had no antisocial or revolutionary inclinations. On February 14, 1974, Patricia Hearst was forcibly kidnapped at gun point, gagged, bound, blindfolded and tossed into the trunk of a waiting car. On April 15, 1974, some sixty days later, she emerged as a "revolutionary" and participated in the Hibernia Bank robbery.

Now, what did really happen to this "normal" young American girl? Suppose we take the blinders off, separate ourselves from our prejudices and conditioning and sincerely desire to see the truth. We are confronted with two things: The facts and the truth. First, what are the facts? They are:

- o Some time after her capture by the SLA she made a series of tape recordings denouncing her parents and professing allegiance to the Symbionese Liberation Army.
- o She took part in a bank robbery.
- o She could have escaped from her captors but did not. She remained a fugitive from the law.
- o She participated in a robbery at Mel's Sporting Goods Store by firing two guns at the store.

- o She was defiant when captured.
- o She took the 5th Amendment 42 times.

Patricia Hearst was convicted upon the undisputed facts, by the soulless, mindless, heartless machinery of the letter-of-the-law.

These are facts. The facts conveyed reality, certainly, but the lesser part of reality. The truth is also a part of reality, in this case, the greater part of reality. What, then is the truth? The truth is:

- o She was forcibly kidnapped at gun point, threatened with certain death, gagged, bound, blindfolded, tossed into the trunk of a car and carried off by her abductors.
- o She was locked in a dark closet, blindfolded and bound for almost two months.
- o She was deprived of food and sleep.
- o She was continually threatened with bodily harm and death.
- o She was physically abused, molested and raped.
- o She was lied to by the SLA -- she believed her captors -- she believed her family had abandoned her -- did not care for her -- did not comply with the ransom demands and believed "it was all right with them if she were put to death."
- o She was in a perpetual state of terror.
- o She was forced to participate in a bank robbery.
- o The guilt of committing an unlawful act made her afraid of the law which then bound her tighter to the SLA.
- o The action of the police, of the FBI, of the TV coverage of the SLA's shoot-out in Los Angeles burned into Patricia Hearst's mind an unshakable conviction that the police were out to get her.
- o She believed she was an outlaw and had no alternative but to continue as a SLA member.
- o The shooting at Mel's Sporting Goods Store was an attempt to avoid capture by the dreaded police.

There is a great deal more truth:

- o The jurors were "normal" people who were ignorant, and remained ignorant, of hypnotic mind control techniques. Like most Americans,

they believed, egotistically, that they could not be hypnotized against their will.

- o The jurors found it difficult to believe that Patricia Hearst was involuntarily hypnotized and committed criminal acts against her will.
- o The jurors were not willing to grapple with something they did not understand -- the disturbing issue raised by the concept of hypnosis.
- o The jurors would have been compelled to confront their own vulnerabilities, their own susceptibilities to hypnosis and programming.
- o Attorney Bailey's fundamental argument was that Patricia Hearst was hypnotized and programmed. If it were not for the kidnapping there would have been no bank robbery.
- o Judge Carter nullified Bailey's argument by instructing the jurors that they could not find Patricia Hearst innocent of the bank robbery simply because she had been kidnapped.**
- o Judge Carter would not admit as evidence the results of lie detector tests given to Patricia Hearst which were administered by a polygraph expert, Dr. David Raskin, a University of Utah professor.
- o Dr. Raskin confirmed that Patricia Hearst was threatened with death by her captors and that she was forced to help rob a bank.
- o Judge Carter withheld from the jurors a 175-page document prepared by Dr. Louis West and Dr. Margaret Singer that provided a most accurate and complete expert account of Patricia Hearst's state of mind at the time of the bank robbery. (Dr. West is chairman of the psychiatry department at UCLA and director of its Neuropsychiatric Institute. Dr. Singer is now professor of medical psychology at UC San Francisco. Both are experts on coercive persuasion and have worked extensively on this in the past; she for the Army and he for the Air Force.)
- o The document stated, in part, that the shock and stress of being violently abducted, brutalized and subjected to a prolonged period of torture induced in Patricia Hearst a psychiatric illness of the type known as traumatic neurosis.
- o The document further stated that Patricia Hearst was in the Hibernia Bank in a state of reduced mental capacity, under true duress, in genuine fear for her life. Following the bank robbery, she believed

** Most judges are incompetent by constitutional standards. If the judge informs the jury that they can decide only the facts, he is breaking the law. The jury has "an unreviewable and irreversible power... to acquit in disregard of the instructions on the law given by the trial judge." U.S. v Dougherty, 473 F 2d 1113, 1139 (1972).

she was irrevocably bound to the SLA, and that government agents would kill her if they found her.

- o When asked why she did not escape, she replied, "Where would I have gone?" (!)
- o The court would not deal with the truth that Patricia Hearst was hypnotized, acted under duress, and against her will.

No one has ever been free of the weaknesses of the mind. The bravest can be turned into criminals and murderers through deprivation, brutality and terror tactics. Individuals who survived the terror of Buchenwald and other torture camps in Nazi Germany -- and many had high moral ideals -- when starved and terrorized became snarling animals; obedient to their masters, the SS.

We have seen strong, resolute, trained military soldiers, prisoners of war, turn against their country and their comrades under the frightening pressures, duress, anxieties, fears and terror brought upon them by their Korean, Chinese and Vietnamese captors.

When brainwashing became a major issue during the Korean War, it was frequently charged, and often proven, that U.S. prisoners of war were subjected to prolonged interrogations and brutalities which were calculated to capture their minds and produce "confessions." These treasonous acts were performed under great duress and without free will or malice. Court martial proceedings against returned prisoners of war were sympathetic and lenient. The military tribunals understood coercive persuasion and its ramifications.

Patricia Hearst was captured by a "revolutionary army" and early SLA writings literally called Patricia Hearst a prisoner of war. The trauma of her capture disabled her reasoning, conscious mind and she fell under the law of her captors. She became a mindless robot who uncritically obeyed the will of her master, Field Marshall Donald (Cinque) DeFreeze. She had become a soldier.

What an awful experience for a young girl to go through! The trauma of her captivity had transformed Patricia Hearst almost beyond recognition and had made her capable of committing a crime, of killing if necessary, on orders.

Patricia Hearst's trial was the first of its kind. Since we have no law against the use of destructive, hypnotic mind control techniques, a brainwashing defense is not common in our civilian criminal trials. Unlike the military, the court was not sympathetic towards the defense; it couldn't be. Too much was at stake; the people had to remain ignorant of their hypnotic proclivity, of their hypnotic enslavement to the conspiracies of their own government.

This is the truth that had to be suppressed. This is the reason why Patricia Hearst was sacrificed. Thus it has often happened that the suppression of the truth turns into tragedy and disgrace for the innocent party.

The trial and subsequent imprisonment of Patricia Hearst is an indictment against our judicial system, against our "democratic" government. It shall always remain a disgrace -- a wound in our national honor and integrity.

Evil is imbedded in our law and order system. Alexandr I. Solzhenitsyn stated in an address before a Harvard University graduating class: "It is impossible for any of us to stand through the trials and tribulations of this threatening century with only the support of a legalistic, letter-of-the-law structure. ...life organized legalistically has thus shown its inability to defend itself against the corrosion of evil." God help us; we need the full armor of God to protect us from both the "law" and the lawless.

Our courts oppose the righteous man;
fairness is unknown. Truth falls dead
in the streets, and justice is outlawed.

Isaiah, 59:14
The Living Bible

Take heed that no man lead you astray.
For many shall come in my name, saying,
I am the Christ; and shall lead many
astray.

Matthew 24:4-5 KJV

Recent estimates place more than 2 million Americans, mostly between the ages of 18 and 25 (the cream of the crop of our youth) to be in some way affiliated with cults, which number over 2500 in the United States today. Some are more successful than others. The Church of Scientology boasts of having 5.5 million members worldwide. The Unification Church of "Reverend" Sun Myung Moon claims to have over 30,000 members in the United States alone. The "Reverend" Jim Jones' People's Temple had a following of about 3000.¹¹

To infiltrate educational institutions the cults often misrepresent themselves. For instance, the Unification Church has established numerous campus centers under the name of CARP, the Collegiate Association for the Research of Principles. The Science of Creative Intelligence/Transcendental Meditation (SCI/TM), with Maharishi Mahesh Yogi as its founder, used to be called Spiritual Regeneration Movement Foundation. By changing its name and deleting from its vocabulary the words "religion" and "God" and substituting the words "science" and "creative intelligence," it has been able to circumvent the separation of church and state,¹² obtained governmental support,¹³ infiltrate and establish a foothold in high schools and colleges. The infiltration is so thorough that SCI/TM is presently being taught as a fully accredited course in some schools.¹⁴

Why do we have so many cult groups? Because it is a very profitable business. When the victims, our captive youths, are placed in a condition of involuntary servitude and forced to work 16 to 18 hours a day, seven days a week for nothing; when a business can masquerade as a church behind the First Amendment; when no accountability has to be made of the earned money; when no taxes have to be paid; when our legal system sanctions and protects this form of criminal activity; when concerned parents are sued by the cults for interfering with the religious choice of their children; when parents and "deprogrammers" are fined and jailed by our courts for rescuing the helpless children from the clutches of the cults; when no law exists that prohibits the use of destructive, hypnotic, coercive persuasion techniques; when laws governing involuntary servitude, such as the Thirteenth Amendment, are not enforced; then cults will, and do, flourish without limit.

It appears that our laws are born out of a belief that there is no evil inherent in human nature. The truth is that human nature is decadent, evil beyond description. It doesn't take much intelligence to see the magnitude of human exploitation, destruction, the mockery of "justice," the genocide that is happening daily around us.

We have no defense against the abyss of human decadence that is inflicting violence against our young people in the guise of religious freedom. Our laws encourage the perpetration of certain crimes and violence against our trusting, naively innocent young people. If we complain to the authorities we are told that this is a free country, that our young people have "the right and the freedom not to get involved with the cults." Therefore, again, the real villains remain free to continue to plunder, to destroy, to perpetuate the kingdom of hell on earth.

Unfortunately for all of us, we have become a nation without a divine center. We have become a nation with no other authority than its own amoral laws. We have become a nation where a concept of religion is what anyone chooses to claim it to be.

The climate in the United States is ripe for the growth of cults. Our culture is responsible for the existence and perpetuation of cult groups. Our materialistic society has preconditioned youths to become unwilling victims to the lures of the sirens; they are lured to their enslavement and destruction on the reefs of the pseudoreligious cults.

Our culture does not prepare the young for life, but for commerce and industry, for capitalism. Our young people are seeking for a meaning to life; in their seeking they often fall prey to the lurking cults. They hunger for truth only to find "truth," the big lie, consuming them.

Yes, there are many dangers and pitfalls for the seekers; the quest for truth is a perilous journey. Only sincere, aware seekers will sense the dangers along the way and escape the snares. Unfortunately, today, the young are blindly groping for answers to life, answers that society has failed to give them. They see utter chaos, plunder, carnage; the destruction of good, the triumph of evil; a world in flames. Dear God, what is this life all about?

Despair sets in. Escape from despair then leads to drugs, alcohol, sex, crime, suicide, TM and the cults. Artificial bliss, stupor, slavery and eternal damnation become the answers to the purpose and meaning of life.

Cults capitalize upon human weaknesses and miseries. Herbert Hendin, a Columbia University psychoanalyst who studies youth movements for the Center for Policy Research, says: "I've never seen one of those young people who didn't have some kind of serious failure in family life. They are turning desperately from the pain of the outside world to the childlike support and structures of a make-believe family."¹⁵

Cults are represented on almost every college and even in some high schools. College campuses and high schools are lucrative recruitment areas because:

- o Students are disillusioned with life and are seeking for meaningful answers.
- o Students, generally, have difficulties adjusting to school.
- o Students don't enjoy school, and have difficulty establishing meaningful peer relationships.
- o Students away from home are extremely vulnerable. They are going through a period of change, isolation and insecurity.

The student is disarmed when he is approached by a cult recruiter, usually a person of the opposite sex, who strikes up a friendly conversation, is all smiles, sincere, tranquil and affectionately holds his/her hand. The display of affection and attention raises a sense of question and curiosity.

The student perceives the recruiter to be a contrast to the chaos he feels within himself and he senses a need to find out what the other person has that he doesn't have. When he is invited to visit the "family" and to have dinner, he gladly accepts, thinking that his life will be enriched by the experience and that he will find new friends.

The "family," he learns, is a group of people, approximately his age, who appear to have a comradeship that is fulfilling. There is a feeling of joy, happiness, and tranquility that he has never seen before. Everyone is so friendly. They look at him with approval, affection, and admiration; they shake his hand and hug him. The contrast created between the joyous "family" and his own feelings creates doubt about his state of mind. What have they got that he doesn't have? Subconsciously he desires to be a part of this very happy family.

The initial experience with the family was pleasant and the dinner enjoyable. There were some philosophical discussions and lively games. When he is invited to spend a weekend retreat at a nearby farm he accepts eagerly. He doesn't know it yet, but he has taken the enticing bait. Phase one of the indoctrination process is a success. Phase two, the closing of the trap, must now be implemented.

A van waits for our friend at the campus parking lot. He and many others are driven to the farm. When the van arrives some hours later, the occupants are greeted by a jubilant crowd of cheering youngsters. The warmth and friendship overwhelm him. He dismisses the thought about the farm being isolated, being further away than he had imagined. He didn't have time to wonder about the armed guard at the entrance.

Each newcomer is assigned a constant companion, a "spiritual" partner, usually of the opposite sex, who will never leave his side. The job of this companion is to keep his mind busy, to persuade, to pressure the newcomer not to leave. Even when going to the bathroom there is someone there, eager to engage in a discussion, to keep the thoughts flowing. As long as the newcomer is submerged in his thoughts, submerged in the "computer" of his mind, he cannot be aware, he cannot reason, he remains oblivious to what is really going on.

At the farm every minute of the day, and much of the night, is consumed in an endless round of singing, games, lectures, calisthenics, group discussions, more games, more lectures, more group discussions. The lectures are vague and repetitious. The speaker is tireless, he cites scripture and harangues for hours. His long deliveries are given in a well-rehearsed rhythm that is carefully structured to create emotional excitement and release. Sometimes there are several speakers and the listener has no choice but to sit and take it all in. At this time going to the bathroom is forbidden. Discomfort mounts which keeps his conscious mind preoccupied while the subconscious mind accepts uncritically what is being preached.

The newcomer is caught up in a whirlpool of force-fed, "logical," believable, and convincing pronouncements. His tired, agitated, preoccupied mind accepts the strange doctrine without question. He cannot check his information. He sees himself agreeing with concepts that he does not understand. When he finds that the other members are accepting the same doctrine all his doubts vanish.

There is no time for introspection, to question or to doubt. If he argues, they will descend on him. If he agrees, they will smile and love-bomb him. Self reflection has no value in the collective body. Blind obedience, blind faith is justified and glorified. To displease the group is to displease God. Learn to trust the elders, the sages; leave negativity at the entrance; internal conflicts should be ignored, (they are the work of Satan); open your heart, participate with the group, share your thoughts and experiences, you are among friends. And so on it goes. Pressure, pressure, pressure.

Systematically, the newcomer is worn down both mentally and physically. He is constantly badgered, pressured -- pressured to join the group. The planned regimen which requires the newcomer to submit his individuality to the demands of the group pressure -- the activities, the games, the calisthenics, the singing, the lectures and discussions -- is having its effect.

Peer pressure is overwhelming; resistance is diminishing rapidly. Where else will he find such friendship? To resist their demands creates pangs of guilt. His guilts are played upon by the manipulation of the fear of God and Satan. He misidentifies with his guilts and becomes afraid. Then, suddenly, surrender occurs. The struggle is over. He submits to group

pressure, submits to something that is greater than himself. He is hypnotized. The trap is sprung. Now for phase three, the conditioning process.

Once the new recruit has been snared into the cult, the induced hypnosis must be sustained because there is a strong likelihood that the victim will regain his reason and flee. There are a great many ways to sustain hypnosis once it has been induced:

- o Maintain relentless peer pressure.
- o Isolation and manipulation of the environment and information.
- o Inadequate diet, fatigue, and deprivation.
- o Stimulation of fear and confusion -- fear of God, fear of Satan, fear of authority, fear of retaliation if he quits.
- o Perform prescribed doctrines, rituals, chants, slogans, litanies, repetitive reciting, ceremonies, mass betrothal.
- o Wear prescribed garments, robes, uniforms, hairstyle.
- o Stimulate increased emotional responses -- hate, fear, awe, anxiety, guilt, apprehension, stress of any kind.
- o Force the committance of illegal, immoral, or debasing acts.
- o Blackmail -- force the writing of confessions exaggerating the use of drugs, criminal involvement, and other self incriminating acts.
- o Provide constant activity -- work, games, calisthenics, proselytizing, soliciting.
- o Maintain a constant barrage of rules, regulations, lectures, discussions, memorizing, studying of the scripture.
- o Impose the severance of ties with friends, families, school, job, former religious affiliation, material possessions.
- o Assign new names to the converts. This enforces the severance of all ties, familial and societal.
- o Require dependency on the group for everything.

Blackmail, illegal, immoral, and debasing acts appear to be common, although not exclusive, to the cults. Reverend Jim Jones insisted that his followers sign statements incriminating themselves for misbehavior, child molestation, rape, drug trafficking, and other offenses.¹⁶

David (Moses) Berg, founder and leader of the Children of God (COG) sect, instructed his followers to participate in bizarre sexual activities, to urinate in public, to perform sexual acts before an audience. One former Hare Krishna member testified at a Queens County, New York, grand jury hearing that she drank cow's urine during one of the group rituals.

Charles Manson held his family together with drugs, sex and murder. The Symbionese Liberation Army forced Patricia Hearst to help rob a bank.

These illegal, immoral, debasing deeds are extremely effective hypnotic devices because the victims sin against society, sin against God. They become ashamed, guilty and afraid -- afraid of the law and afraid of God. The pain, the shame, the agony is too excruciating. They cannot wake up from their hypnotic trance; they cannot return to reality; they are effectively trapped.

What has been described is based on information obtained from those who have managed to escape the cults. They also believe that their involvement with the cults seemed to be by their own choice. How this came to be a rational decision they cannot explain. That is what makes hypnosis so insidiously dangerous; the decisions they made, the "ideas" they had were not their own -- they only seemed like their own.

It is difficult for the ex-cult members to put themselves back together once they have left the group. They are debilitated both in mind and in body. They have had a harrowing experience and it will take them a long time to recover. Parents can help by not blaming them, by not making them feel guilty, and by not rejecting them for what has been done to them.

Life is full of hazards. We are preyed upon and exploited by both the "law" and the lawless, by the overworld and by the underworld. It is up to the parents to remain aware, alert, informed to what is going on. They are the ones who must protect their children from the snares intended for them.

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SECTION FOUR:

PSYCHIC COUNTERMEASURES

XI

...Through intense suffering our country has now achieved a spiritual development of such intensity that the Western system in its present state of spiritual exhaustion does not look attractive...we have been through a spiritual training far in advance of Western experience.

Alexsandr I. Solzhenitsyn,
Exiled Russian dissenter

Humanity needs the manure of evil, in order to attain spiritual growth... This is the mission of evil.

Rudolf Steiner, Mystic
Investigations in Occultism

There are two kingdoms on this earth, the kingdom of Satan and the kingdom of Jesus Christ. We are all born into the kingdom of Satan. We are his property, his slaves. Satan's kingdom with all of its wars, destructions, miseries, sicknesses, blind unquestioning hypnotic obedience is necessary for several reasons:

- o It matures and develops an infantile soul and personality.
- o It provides for our spiritual growth.
- o The pain of our hypnotic servitude prods us to seek for answers to the meaning of life -- and those who seek find.
- o Good cannot be realized or appreciated without its counterpart -- evil.

Anyone who is not dazed or stupified by drugs and drink can see the course of evil weave its influence upon the world. Anyone who is not escaping from the agonies of life can see the moral outrages being perpetrated against a naive populace by the media, by business, by industry, by government. Anyone who wishes to see can see the decay, the erosion of moral principles, the increases in pornography, illicit sex, abortions, drug addiction and alcoholism; the wanton exploitation and destruction of the people by their appointed authorities.

The authorities we have selected as our guides and protectors have failed us and have brought upon us wars, racism, unrest, deprivation, poverty, high taxes, inflation and decay. They have given us economic difficulties with

their mismanagements. They have caused national and political division and spiritual impoverishment. They enact thousands of new laws every year, yet justice and freedom are rapidly disappearing from the American scene. Laws, more often than not, are enacted to serve one special interest group over another, to intimidate, to control. The authorities are more vigilant in creating unjust "laws" by which they can control the people, than in preventing predatory practices by some people over others. By the enforcement of such laws, the government itself is the biggest predator. The government has no power over the innocent. The only power it has is against criminals. By making innocent people break its unjust laws it is able to create criminals. They then inflict cruel and unusual punishment in the guise of correction. The victims then rise in rebellion in an attempt to destroy what is destroying them thus unwittingly giving more power to the government.

Because of internal strife we have become a country where old age and decline have set in before the bloom of maturity -- and this country is only about 200 years old.

The stresses of modern life have made us into a nation of neurotics. One out of ten, in this country, has a severe mental problem because he doesn't know how to cope with life. The neurotic goes to a psychiatrist for help only to find that the psychiatrist is just as nutty as he is, and he doesn't have the answers to the riddles of life either. The neurotic is given pills and drugs to lower the level of his consciousness so that he no longer sees what is bugging him. The neurotic then lives in a state of suppressed awareness, in a state of artificial bliss; unable to deal with reality, unable to deal with his problems, and unable to cry out to God.

Yes, the higher we rise materially the lower we sink spiritually. Our fall brings on a host of mental and physical illnesses. Modern, materialistic, sick, 20th century man is in a steep moral decline; he is rapidly sinking into the morass and pollution of the carnal, physical, material world. This decline is destroying humanity; is making man into a cipher. This decline was not meant to sicken man but to awaken him. The pain, the agony of life is designed to awaken man from his hypnotic sleep; to awaken him to the Christ influence that will then show him the way out of the trap, and upward to a spiritual life.

Until the time of maturity, until the time of salvation we can do little about our dilemma except to desire not to be influenced by these evil forces. A cry must rise up to God in a moment of need, in a moment of agony, in a moment of helplessness: "God, please help me." It is a cry in the wilderness; it is a cry heard by God.

We should be grateful that we were obliged and able to cry out to God, otherwise we would have remained in bondage to Satan's kingdom both in life and in death.

We must not hate evil. Flowers do not hate the manure that is so essential for their growth and beauty. We must not associate with evil. We must not support evil; if we expose evil in the light of truth we can see it shrivel and flee from us. There is a great deal of danger when he are tempted to hate evil: we take on its identity, we take on its character; we become like it.

A soul that is submerged in the turbulent ocean of the physical world can never become free of that world if it remains subjective to its emotions and does not aspire to remain tranquil under trying circumstances.

We must learn to maintain inner calm and confidence when faced with difficult circumstances. If someone affronts us we must not rise up with anger against the wrong-doer; we must meet such affront with calmness and composure. It is equally spiritually injurious to hate a fellow being as to strike him. He may need to be belted one but we must not do it with hate and hostility. We must not condemn the wrong-doer; we must try to understand his personality; we must try to understand the demon that possesses him. He has a destiny to fulfill, so that we can fulfill our own destinies. We cannot develop our character, our godly nature without evil. To repeat an old adage, a bull-fighter cannot develop his skills without the bull.

We must watch our words, actions and thoughts; evil can be combatted by the creation of good. We must learn to face dangers calmly. We must understand that fear is useless and stems from a lack of faith. We must concentrate on what must be done; we must overcome difficulties unswervingly. If we control our emotions and other negative qualities we are removing the shackles that imprisoned our souls in the dungeon of the world.

There was a time in our lives when our emotions were necessary for growth, however, if these emotions are sustained beyond maturity, they become deadly to us. Emotions which are necessary for animals because of the evolutionary process will now direct us to our doom because of another process -- the "evil-utionary" process.

To summarize, during the first part of our lives we are plunged into hell on earth to develop and strengthen our souls and character. During the second part of our lives our matured souls then ascend to higher spiritual realms. The trials, tribulations, and stresses which were essential for our spiritual development are left behind or minimized as we progress along the spiritual path. "We are first of nature, then of Spirit."

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XII

Be still and know that I am God.

Psalms 46:10 KJV

And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

Romans 12:2 KJV

...(C)ast down imaginations ... and bring every thought into captivity to the obedience of Christ.

II Corinthians 10:5 KJV

But thou, when thou prayest, enter into thine inner chamber, and having shut the door, pray to thy father who is in secret... And in praying use not vain repetitions as the Gentiles do: for they think that they shall be heard for their much speaking.

Matthew 6:6,7 KJV

The lay person does not understand what meditation really is. To him meditation is sitting in a lotus position and repeating certain "sacred" words or mantras as is the case for Zen and Transcendental Meditation (TM). There is a great deal of publicity concerning TM: that it lowers the blood pressure, lowers the metabolic rate, relaxes the body and provides a host of other temporary physical benefits. Although TM does bring about some physical alterations, it does not heal the spiritual sickness of man.

WARNING

Transcendental Meditation is, in reality, a prayer to a demonic deity. The meditator may find himself obligated to the point where he has hell to pay, a retribution to make, for the "benefits" and escape from reality that TM provides.

There is no doubt that repeating a mantra or certain words, sacred or not, quiets a disturbed, agitated mind and provides some temporary relief. A

mantra, like a drug, dulls the mind, it slows down the thought process. It is a "spiritual" tranquilizer that provides temporary escape from anxiety, from reality, from the agent of disturbance. A mantra is an aid to achieve self-hypnosis, which is what TM really is. The mind goes into neutral with the constant repetition, starts to "freewheel," the consciousness is impaired, and hypnosis ensues. Self-hypnosis does not help anyone. Matter of fact, that is what is wrong with the whole world, it is already in a state of hypnosis.

Repeating mantras, "sacred" words, affirmations, Ave Marias as is done by the Catholics, dulls the mind and a dull mind is called a "quiet" mind which, obviously, it is not. Repeating such words as: Hare Krishna, Rama, Rama, O Lord Jesus, Coca Cola, spaghetti and meat balls, liver and onions, A-um-m-m, etc., will have the same effect. Drugs, alcohol, marijuana will do the same -- they provide escape, relief from an agitated mind, they are hypnotic. Zen and TM advocates are not different from the drug advocates; they are all trying to escape from a harsh, turbulent, cruel life.

In the following paragraphs I shall be describing a counter-hypnosis exercise commonly known as a Judeo-Christian meditation-observation exercise.** This exercise, when performed diligently and with the right attitude, will enable us to awaken from our hypnotic trance and to regain full control over our minds and bodies. This meditation exercise differs from Zen, TM and other worldly meditations in that the mind is not preoccupied with repeating stupid mantras or Sanskrit words.

The Judeo-Christian meditation-observation exercise enables us to rise out of our thinking, fantasies and daydreams. It enables us to become aware, conscious, alert to what is going on around us and within us. We begin to deal with our thoughts as if they were aliens in our minds, aliens that are in control of our bodies, in control of our conditioned-reflex responses.

There are five ingredients necessary if we wish to overcome our hypnotic proclivity, to overcome our enslavement to the world, and to acquire control of our lives and destinies:

** The meditation-observation exercise is a long forgotten Judeo-Christian meditation that was formerly taught by the ancient Jewish kabbalists and Christian mystics. Roy Masters, founder-director of the Foundation of Human Understanding (an educational, not-for-profit institution), "rediscovered" it several years ago. The meditation is taught in detail by the Foundation of Human Understanding. The meditation exercise is available in cassette form called The Basic Meditation. It can be obtained by writing to: The Foundation of Human Understanding, 8780 Venice Blvd., Los Angeles, CA 90034. Several books written by Roy Masters that discuss the meditation exercise and emotional problems are listed in the bibliography.

- o We must have a sincere desire to want to know the truth; to want to know the meaning and purpose of life.
- o The mind must be still.
- o The emotions must be brought under control.
- o The meditation-observation exercise must be performed diligently and regularly.
- o We must turn our attention inward to the Spirit, and turn away from outside activities and distractions.

The meditation exercise is very simple but the simple is very hard to do. There will be a strong tendency to want to quit, to "climb the walls," or to run. This is because reality and anxieties are catching up with us; the very things from which we have been running. If we resolve to stick it out, not to be deterred; if we devote ourselves to the exercise as if life and death depended on it, if we persevere with patience and endurance, when we let the truth catch up with us, the rewards will be exceedingly great. Those who lack patience and endurance, who cannot persevere with the regimen required with the meditation exercise, will achieve nothing at all.

A million and one things will happen as a result of the exercise. It will not only awaken us from our hypnotic slumber but new dimensions, heretofore unseen, will open to our sight and understanding.

CAUTION

This meditation-observation exercise is not for the squeamish; some very ugly things will be revealed: the kingdom of Satan and all its horrors will first come into focus.

Much of what happens as a result of the meditation-observation exercise is beyond the scope of this book. The purpose of this book is simply an expose on hypnosis, what we must do to return to the center of our dignity and to overcome the conspiracies and enslavement of the world.

To begin, set aside periods in your daily activities in which to withdraw into yourself, to be quiet and alone. Meditate where there are no distractions. Go into the "closet" and shut the door to outside activity. This Judeo-Christian meditation is really a prayer, a prayer without words, it is a prayer that consists of silence. The soul must be still to allow the Spirit within to pray to God. (Romans 8:26, 27)

In the beginning you will not be able to perform the meditation exercise for more than a few minutes at a time. Consequently, it should be done several times a day. As you progress, as you become more disciplined, more patient, you will be able to meditate for twenty, thirty minutes or longer at a time. When this stage is reached a meditation upon getting up in the morning and another before retiring may be sufficient.

Let us now proceed with the exercise: sit in a straight-backed chair, one preferably without arms, and place your feet squarely on the floor. Do this in the privacy of your room. There must be no distractions such as a blaring radio or TV. Place your hands in your lap and close your eyes. Bring your attention to the middle of your forehead -- this is your thought center.

Be aware of your thoughts. It will be as if your head is in a beehive and your thoughts are buzzing to and fro, undisciplined and out of control. This is the reason why you are not in control of your life, your thoughts are out of control and they are controlling you. Have you noticed how your thoughts tend to speed up in ever increasing spirals when cruel people intentionally or unintentionally nag, aggravate, and upset you? Have you noticed how your thoughts race when you are sick? Do you see how your thoughts create feelings and how feelings create reaction and how your reactions enslave you and how you give in, surrender, in order to minimize your agony which only brings on more fear, more thoughts, more resentment and more despair? Upsetting you, making you afraid is the secret of hypnosis. To become a whole healthy person you must acquire control of your thoughts and emotional reactions.

Now place your right hand by your side. Let it dangle. Become aware of your right hand as you remain aware of the center of your forehead. Notice the blood flowing down into your hand. Be aware of the fingers -- the first finger, the second finger, the third finger, etc. Do it slowly, there is no reason to rush, be patient. Notice how your hand tingles, and you may even feel a slight warmth in your hand. Don't worry if, at first, you don't notice these things. The purpose of the hand is to provide a focal point, an anchor in the present when the mind is caught up in the stream of thoughts and daydreams.

As you are doing the exercise notice how your thoughts pull your attention away from your hand. When you find yourself occupied with thought simply and gently pull back and return your attention to your right hand. Be very aware of your hand. Repeat as before, feel the blood flowing down into the hand, be aware of each finger, going from one to the other. Don't rush, do it gently as if you were doing it for the first time. This is also an exercise in patience.

The meditation exercise will allow the mind to oscillate back and forth between your thoughts and your hand as you remain aware of the center of your forehead. Become as a bystander on the shore and watch your thoughts

stream by; do not become involved with your thoughts. Your thoughts, your fantasies, your daydreams are escapes from the present into the future or the past. Your thoughts are nothing but electro-chemical noises that are fermenting in your mind. Your thoughts have no value. There is no creativity, no realization in thinking. Every time you pull back from being involved with your thoughts you sever a "thread" that held you captive to your thoughts. There are thousands of such "threads" that must be broken. And, in time, you become free of your thoughts.

Look at yourself without judgement. Be aware of your thoughts without becoming involved with them. Don't suppress unpleasant thoughts, don't chase them away, don't struggle with them; they are you; they are your conditioning, your experiences. Just watch, don't try to correct.

Observe your fears. Observe how your fears are sustained by memory and by thoughts. Observe how your fears of the present and your fears of the future cause you to shy away from experience. Observe how thinking of past dangers and incidents sustains fear. Observe how fear causes you to capitulate, cripples and cramps your lifestyle; how fear makes you into a recluse.

Bring into subjection your thoughts, feelings, fantasies and daydreams. Become quiet and still by observing your thoughts as if you were at a distant point. Be patient, don't expect immediate results. Observe without condemnation. Be aware without choice. Look at hell straight in the face.

Notice that with this meditation exercise thinking and daydreams are not suppressed. You simply separate from them when you find yourself involved with them. Try to remain in the present; try to remain aware of your hand. This detached "distant" observation method often brings out of the subconscious mind painful memories, traumas, psychic injuries. The release of these emotional injuries and poisons is often accompanied with involuntary crying or vomiting. Don't resent what you see or what happens. THIS IS YOU. You were mangled by life and didn't know how to prevent it.

As you become more objective, as you learn to separate yourself from your thought processes your worries, hostilities, fears will gradually lose their hold over you. Your mind will begin to clear and you will begin to live and respond from a higher consciousness, from divine impulses, instead of from conditioned-reflexes like an animal.

After you persevered for a time in meditation you can resume your daily routine. Don't discuss the meditation with anyone just yet. They may not understand and they may try to discourage you. Remember, this is your trip. It should be emphasized that a person who devotes himself to inner spiritual development need not change his everyday occupation, nor neglect his daily

duties. Quite the contrary, if he neglects his responsibilities while attempting inner development he would soon become antisocial and an outcast.

As you progress in privacy, in tranquility and in seclusion with the meditation exercise, gaps will start to occur between thoughts. It is in these gaps, in these brief periods of silence, when the light begins to enter the mind and reveal the secrets, the realities of life.** As the gaps become wider, when your thoughts become less active, bliss enters, the hypnotic spell is broken, and you are no longer a slave to worldly influences. You will grow calmer, you will attain serenity in all your actions and you will cease to be perturbed by all manner of incidents and aggravations. You will go through life steadily and you will let things act upon you in all tranquility.

As you go about your daily tasks you must guard and maintain discipline over your thoughts and feelings. To vent hostility would be damaging to your progress. It is equally injurious to hate a fellow being as to strike him in anger. Be angry and sin not. (Ephesians 4:26) If others have the power to make you react with hostility and resentment you are not the master of yourself. The meditation exercise, if performed correctly, will enable you to resist the impressions, cruelties and assaults of the world. Formerly a personal affront would have filled you with hatred, with revulsion, now you will remain cool and level headed.

Your ego must die. You must die to yesterday, today and tomorrow. You must die to ambition, to wants and needs. You must die to the world. Shed your burdens every day; let God rule in your life. It is only when you die to everything does the mind become renewed, refreshed, cleared, bright and tranquil.

Memories will fade away. Only a mind that is unencumbered with the past is capable of bliss; not a mind that is overburdened with experiences. You will cease to worry about things that formerly kept your mind occupied. You will acquire a new outlook on life; you will be happy.

You will begin to steer your ship with a firm hand, secured on a straight course among the waves and reefs of life, which formerly had been a stormy, perilous journey. Bon voyage.

** At this point, when the light begins to enter into the mind, the creature of darkness that had its abode in the mind, will let out a scream and flee from you. You may actually get to see it. It may try to frighten you, to deter you from your meditation exercise. Don't be afraid; it is only a spirit and cannot harm anyone.

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For nothing is secret, that shall not be disclosed;
neither anything hid, that shall not be known and come
out into the open. (Luke 8:17)

Know the Truth and the Truth shall make you free. (John 8:32)

THE BEGINNING

J.A.M.A. - Medicine At Work for June 20
May 21, 1959
Credit 1 - Milton Colin

Taking the Magic Out
Of Medical Hypnosis

Ever since the House of Delegates last June developed a statement on the medical use of hypnosis, drum-beaters for short term and high cost instructional courses have been promoting their focus pocus pitch more and more intensively. *Now, after meeting for the first time recently, the new A.M.A. Committee on Hypnosis has begun laying out a program to take the magic out of medical hypnosis. Members hope to outline, within a few months, a curriculum for teaching hypnosis at medical school and postgraduate levels. While such a course has not yet been delineated, the Committee members expressed the opinion at their April 25 meeting in Philadelphia that a proper curriculum approach should:*

- Emphasize psychodynamics rather than technique. This stresses on the motivational basis of human behavior recognizes the value of long-term perspective in doctor-patient relationships — a vital point lacking in ~~some~~ "quickie" hypnosis courses.
- Build an understanding of both immediate and eventual hazards in post-hypnotic suggestion and in self-hypnosis when practiced by either the patient or the physician.
- Point up the damage which the entire profession can suffer when hypnosis is used to enhance a medical practice through hints of "mystery", parson or "miracle" results.
- Identify hypnosis as merely an adjunctive technique, and acknowledge that many other kinds of approaches could be better in selected cases.
- Caution against hypnotizing persons who may have been under treatment for a psychiatric disorder which might be aggravated as the result of a trance.

Commenting on the awareness with which a number of medical educators approach this ~~complex~~ *complex* problem, Dr. Harold Rosen, chairman of the A.M.A. Committee, said: "In contrast to these sensationalizing brief courses in scattered parts of the country, it is refreshing to note that several medical schools either are planning or instituting

principles of hypnosis as a part of established curriculums on a reasoned, long-term and integrated basis."

Cruises, Race Tracks and Secrets [

Promotional mailings which sensationalize "quickie" courses have been sent to ^{medical and dental practitioners} thousands of ~~physicians and dentists~~ in recent months -- under the sponsorship of physicians, "licensed hypnotherapists", psychologists, private schools, "hypnotists to the medical profession", and even county medical societies. These have carried such labels as "seminar", "institute", "training program", "complete three-day postgraduate course" and "Kentucky Derby Special" (which, according to the literature, includes two reserved seats to the race "and two Con - a - wine Kentucky Mint Juleps"). Prices have ranged from \$35 for a one-day course to \$250 for an "16-day International Caribbean Cruise Course in Hypnosis." No price was listed for an "April in Paris Hypnosis Course."

A few of the more provocative items listed in these courses are: Breaking Habits, Age Regression and Automatic Writing, Management of the Resistant Patient, Marriage and Hypnosis, Hypnosis and Longevity, Hypnosis and Sex, Secrets of Hypnosis, Luncheon and Class Picture, and Presentation of Diplomas.

The tempo and intensity of such promotion is a source of concern to the A.M.A. Committee, whose members are intent upon communicating to their colleagues the value of medical hypnosis while charting the pitfalls of its misuse and abuse. 2 So often, they know, disappointments from inflated anticipation come too late for remedy. One example occurred in 1930 when the seventh-place St. Louis Browns hired a "psychologist hypnotist" to eliminate ~~the~~ self-doubts acquired by the team's consistent losers. His ^{contention} ~~theory~~ was that ~~their~~ ^{of these players} coordination was destroyed by "fear thoughts to the muscles."

How did the Browns fare after hypnotic effort? They still were seventh when the season closed.

An in-depth report on medical hypnosis is scheduled for early publication in Medicine At Work.

J.A.M.A. - Medicine At Work for June 20
May 21, 1959
Credit x - Milton Golin

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Does with
"Taking the
Out of Medical Hypnosis"

Devices and Drama

In the task of pursuing its straight-line goal (see story) the A.M.A. Committee on Hypnosis has had to examine the wheat along with the chaff of activities surrounding this topic. Among items recently called to Committee attention are these:

-- A camera-like device (priced at \$147.50) which, it is claimed, automatically puts people into a deep trance by means of a soft ticking sound and a blinking light.

-- Inquiries from several hospitals regarding delivery room and operating room privileges to nonphysician hypnotists.

-- A move by one state medical society against a lay hypnotist for alleged violation of the medical practices act, and the investigation of a hypnosis institute by county prosecutors in another state.

-- A one-hour television drama, presented last month, which featured medical hypnosis. (The script was produced with the advice of two A.M.A. Committee members and was reviewed by another A.M.A. committee which specializes in medical script counsel. See Medicine At Work, THE JOURNAL, May 4, 1957.)

JA.M.A. - Medicine At Work for June 2-
May 20, 1959
Credit X - Milton Golin

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under the Council on Mental Health
Members of the A.M.A. Committee on Hypnosis are Drs. Louis J. West of Oklahoma
City, ~~Stigmund~~ Zigmund M. Lebensohn of Washington D.C., M. Ralph Kaufman of New
York City and Harold Egan of Baltimore, chairman. Staff Secretary is Dr. Richard
J. Plunkett of Chicago.

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IMPROVED VISUAL RECOGNITION
DURING HYPNOSIS

*In Rosen -
With many
thanks for your
letter to
Klihan*

Despite a resurgence of experimental interest in hypnotic phenomena, there have been very few quantitative studies of perception during hypnosis. Many perceptual effects of hypnotic suggestion have been recorded and some have been ^{used} extensively for clinical purposes. Perception of pain can be diminished, even completely suspended by hypnotic suggestion; and conversely, hypnotic suggestion can produce the perception of pain where no external stimulus exists. Visual perceptions can be induced or removed, with the full intensity of positive and negative hallucinations. All other modalities of sensory perception can be strongly influenced, even gustatory and olfactory perceptions being responsive to amplification, reduction, distortion, and complete reversal of quality. Yet in the field of external perceptions there is no experiment which indicates that a phenomenon exists comparable to the enhancing effect of hypnotic states on memory. Memory can perhaps be regarded as an incomplete form of internal perception, the perception of stored ideas, images and experiences. Memory, particularly for painful, affectively charged information, is often improved in hypnotic state -- even without specific suggestions for hypermnnesia. But there is no clear evidence for improved acuity or accuracy of external perceptions during the hypnotic state. Young demonstrated in 1925 (25) that hypnotized subjects had no improvement in their capacity to judge differences between small weights held in their hands. This lack of improvement occurred despite the fact that each subject was quite convinced of his improved weight discrimination while hypnotized. In 1940 Sterling (21) suggested to a group of hypnotized subjects that they had "extraordinarily sharp and accurate vision", and

presented to them four projected images - a plus sign, a square, a circle and an asterisk. Visual acuity was measured by the amount of progressively increased illumination necessary to recognize the image. There was no significant difference between visual acuity in the waking and hypnotic states. In another part of his study, Sterling compared hypnotic and waking ability to discriminate increasing intensities of light projected from behind a mirror, and again found no difference. Finally he tested auditory acuity, and found no difference between the hypnotic and waking states for the recognition of a single tone. As in Young's work, Sterling's subjects felt that they were doing better in the hypnotic state. In 1948, Klein and Leavitt (10) extended Sterling's work, finding similar results. Their ten subjects showed no significant shift of sensory thresholds for the discrimination of two points, or auditory recognition of pure tones.

As a general rule, whenever the phenomenon under study is strongly subject to the influence of ego defenses, alteration during hypnosis has been most clear. For example, Mesmer (14) demonstrated the capacity of hypnosis to alter what we now know as hysterical blindness. Freud in Studies in Hysteria (6) confirmed these observations, as have later workers. Not only can defensive phenomena such as psychogenic blindness, deafness, and anesthetics be removed, they can also be induced by hypnotic suggestion, as demonstrated by M. Erickson (4) and Schneck (20) in recent studies. In other words, a clue to the effect of hypnosis lies in the conflictual nature of the phenomena most influenced. This is best demonstrated in hypnotic hypernesia.

In his Emotions and Memory, Rappaport, after a lucid review of memory function during hypnosis (17) concludes that the ^{improved} recall is proportional to the emotional significance of the memory. Huse (8) in 1930 showed no improved recall of nonsense syllables under hypnosis. This was further confirmed

by White, Fox and Harris (23) in a controlled study. They contrasted an observed lack of improvement for recall of nonsense material with significant hypermnesia for meaningful memories in the same individual. These studies help confirm Freud's hypothesis that hypnosis improves recall by diminishing repression, which is presumably not operative on nonsense material. In a later study Hull (7) explained hypnotic hypermnesia as a "general lowering of the threshold of recall". Although he failed to provide a mechanism for ^{the} lowering of threshold, Hull's concept of ^a generalized shift in threshold during hypnosis is historically interesting in relation to current studies on perceptual defense.

It is not within the scope of our paper to review the field of perceptual defense. However, it is important to refer to the work of Klein (9), McGinnies (13), Postman (16), and C. Eriksen (3) who have concluded that both internal and external perceptions are greatly influenced by the attitudes, sets, psychological needs, and defenses of the individual. Of particular relevance to our study are the cognitive styles called "avoidance" and "vigilance" postulated by Klein. Klein (9) regards the ego as capable of dealing with sensory input according to the defensive requirements of the individual, avoiding certain emotionally significant material and being alert to other. Recent studies by Luborsky and Shevrin (12) also suggest that individuals have characteristic perceptual styles of "leveling" and "sharpening".

In order to determine whether perception might be altered in an hypnotic state it would be desirable to study a measurable form of perception. The recognition threshold for words tachistoscopically projected on a screen is measurable as the amount of candle power needed to recognize a word at a fixed distance and length of exposure. Our object was to test the hypothesis that measurable differences would be found between such recognition thresholds in the hypnotic and control waking state. We expected that hypnosis would

alter perceptual defences thus leading to measurable alterations of recognition thresholds. First a distribution curve of baseline recognition thresholds was obtained for words in the waking state. It was assumed that where the initial recognition threshold was in the high ranks of the distribution curve, perceptual avoidance had been operating. Conversely, where the threshold was in the lower ranks, it was assumed alertness had been operative. With other factors (hopefully) controlled, it was hypothesized that hypnosis would suspend avoidance of the high baseline words and reduce alertness for the low baseline words. The method was designed^{so} that the data may also be used to compare waking and hypnotic recognition thresholds without any framework of assumptions regarding perceptual defense.

PROCEDURE

Subjects were ten male college students who received three dollars an hour or a maximum of twenty-five dollars for the entire study. Initially eleven students came to our laboratory from college employment offices where a request was placed for paid subjects in an experiment involving hypnosis. One person was excluded because he expressed a dread of the procedure before hypnosis was used. Eight were liberal arts majors from a local Catholic University and two were Jewish medical students. All were non-psychotic, free of disabling neurotic symptoms and current somatic illness. They were hypnotized individually during three preliminary sessions in a building different from that in which the tachistoscopic study took place. The first two subjects were hypnotized by one author, and the remaining eight by the other. None had been previously hypnotized.

Hypnotic induction was achieved by concentration on the hypnotist's voice without lid closure or eye fatigue. With the exception of the first two

subjects, who were told to hallucinate images, subjects were given no instructions involving visual or perceptual modalities. There were no suggestions concerning mood changes, states of relaxation, or sleep. Aside from the instruction that one limb would rise or fall there were no suggestions of sensory change, paresthesias or anesthetics. All suggestions were presented as intended to help the subject "increase his control" over his muscle functions. "Muscle control" was tested by "concentrating" on commands of limb raising and lowering. Then involuntary movements of thumb apposition and abduction were produced. No mention was made of increasing powers of visual acuity or attention. Depth of hypnosis was induced and maintained at the 18 - 21 level on the Davis and Husband Scale (2). During the training procedure these levels were judged by the subject's inability to countermand post-hypnotic suggestions of thumb movements (level 18) and the subject's maintenance of the trance without eye closure (level 21). In order to insure that the visual threshold testing occurred during a steady hypnotic trance state rather than an induction state (21), fifteen to twenty minutes of induction procedure was completed with each subject before each run. Due to their prior training subjects reached and maintained deep levels easily. Depth of hypnosis during the testing procedure was confirmed by the subject's inability to resist instructions for thumb abduction while his eyes were open. No attempt was made to alter these levels merely to maintain them.

Following three preliminary hypnotic sessions, subjects were exposed tachistoscopically to twenty especially selected words. The words were of equal length (5 letters), equal frequency in print (Lorge-Thorndike scale A) (22) and judged by three male and two female raters to meet the following requirements: they must be "emotionally bland", "neutral", "uncharged", and "emotionally insignificant". Words with overt suggestions of oral, anal, or genital activity were excluded. Double entendres, taboo words, or those

connoting aggressive, assaultive, or passive actions were also excluded. The following words were selected as suitable.

build	eight	every	field	glass
group	heard	human	march	known
laugh	light	never	other	place
quite	reply	shall	voice	write

The words were typed on cellophane by a Remington pica type electric typewriter, inserted between two layers of thin glass and placed in a slide frame. All twenty words were presented to the subject ^{in constantly randomized order} beginning at 1.9 candlepower with eight progressive increases to a maximum of 10.2 candlepower. Distance from the screen was 12 feet and shutter speed was 1/100th second. In a few instances where higher illumination was required to recognize the word the exposure time was doubled and if necessary quadrupled introducing a conversion factor in which 10 candlepower at 1/25 second was considered equivalent to 40 candlepower at 1/100th second. Each subject had an individual range of thresholds for the twenty words. It was possible to obtain several pairs of words with identical thresholds from each subject. For example, one subject recognized the words "march" and "build" at 4.5 candles, "either" and "quite" at 5.0 candles, "other" and "every" at 8.0 candles, "field" and "glass" at 8.5 candles. Thus he provided four identically matched threshold pairs for later study in hypnotic and control states. One member of each matched pair was presented to the subject under hypnosis, the other in a control waking state. Order of hypnotic and control states was hypnosis first in five subjects and control first in the other five. Of the 53 pairs of matched words presented 47 pairs were recognized at 10.2 candlepower or lower at 1/100th second. The remaining 6 pairs of matched words had thresholds up to 40 candlepower (1/25th second maximum exposure). Deviations beyond this were considered too extreme

for inclusion. It was also difficult to obtain matched pairs at levels over 10 candlepower and 1/100th second. This difficulty has excluded from the study the most highly "avoided" words, according to our assumptions, since no words with thresholds over 40 candlepower were included. In a few instances where precise pairs of matched threshold words could not be obtained within a subject's baseline data, baseline words with contiguous thresholds were used to give full representation of the data. These contiguous pairs were only five of the total of fifty-three pairs used, and are not distinguished in the data from the forty-eight identical pairs.

For the first two subjects, the technician gave verbal instructions through the intercom to "focus" on the dots each time a word was about to be flashed. After 10 seconds for PGR tracing, the subject was asked to report his impression, spelling out any letters seen in their perceived order. If the answer was not audible, the subject was asked to repeat. For the remaining eight subjects, following the initial direct oral instructions in the room, all commands were conveyed by a pre-arranged series of taps on the window through which the slides were projected. This was done to avoid possible communication of attitude toward the subject's performance, through tone of voice. The interval between presentations was randomized from 20-60 seconds to diminish preparatory response. Furthermore, the twenty words were randomized in five sets of slides so that the projectionist was unaware of their sequence. During the hypnotic presentation, the hypnotist entered the room only to induce the hypnotic state, and after this re-entered briefly at twenty minute intervals to check and maintain the state. He had no access to the words projected before and after his entries.

RESULTS

I. Threshold ranges -- for individual subjects: (Table One)

"Threshold range" indicates the difference between the highest and lowest illuminations needed by a subject for word recognition. The average for

our ten subjects was ^{5.92}59.2 candles in the baseline determination, ^{2.58}25.8 candles in the control, and ^{1.59}15.9 candles in the hypnotic state. As will all the reported data, these range figures concern only precisely matched pairs of words. Only one subject had a narrower threshold range in the control than in the hypnotic state (Subject T.A.). Three subjects showed no differences between control and hypnotic ranges (R.G., A. G., R. B.). Six subjects showed a narrower range in the hypnotic state. These results were in the predicted direction (and the one subject with contradictory results had an advantage of only 0.4 candles in the unpredicted direction). The "randomization test" gives a $P = .005$ for the data, which is presented more fully in Table One. Thus, the narrowing of threshold ranges in the hypnotic state is a meaningful phenomenon, despite the small number of subjects.

II. Comparison of total hypnotic vs. control threshold:

The total of hypnotic thresholds for the matched words was 166.0 below baseline candlepower and the control was 131.0 below. Thus there was a 35 candlepower advantage in the hypnotic total for our ~~ten~~ subjects. ^{Eight} 8 out of ~~ten~~ subjects saw the words at lower illumination hypnotically, and two saw them at lower illumination in the control. (These two subjects, A.G. and R.B., had the widest baseline ranges).

The overall advantage of visual recognition in the hypnotic state is not significant. It is only when the paired thresholds (hypnotic and control) are studied according to baseline ranks that a highly significant advantage for hypnosis appears.

III. Mean changes from baseline thresholds in relation to baseline rank: (Table Two and Figure 1)

The baseline threshold data was assembled into four ranks. The lowest threshold words were called "Rank I", and the highest were called "Rank IV". The lower fifty percent of all baseline matched pairs were in ranks I and II combined. Mean threshold shifts seem definitely related to the baseline position

of the words. Words with highest baseline thresholds (Ranks III and IV) have the greatest downward shift. This could be anticipated from the "Law of Initial Values" (24). What could not be anticipated from this law alone is that words in Rank III and IV showed a greater downward shift in the hypnotic presentation than identical threshold (paired) words in the control condition. The drop in thresholds totalled 100.5 candles in the control condition and 150.2 candles in the hypnotic condition, for the two upper ranks. Again, the "randomization test" applied to this data (presented more fully in Table Two) gives a $p < .005$.

Ranks I and II show a greater drop in threshold in the control than hypnotic state, the very opposite of the results with upper ranks. In Ranks I and II, the control threshold drop is twice as great as the hypnotic drop: a 30.4 candles compared to 15.7 candles. However, this predicted and very interesting result is not significant statistically. When instances are considered where recognition occurs more advantageously in the control state, it is seen that these instances are more frequent in the lower two ranks (Table Two). This trend is also not significant statistically.

Ranks I and II show less decline in threshold than upper ranks in both states. Control lower ranks have a drop of 30.4 candles versus control upper ranks drop of 100.5. Hypnotic lower ranks have a drop of 15.7 candles compared to the upper ranks' drop of 150.2 candles. In the hypnotic, but not in the waking state, one can discriminate the upper from the lower ranking words with $P = .01$ (randomization test).

DISCUSSION

Before discussing the data, which tends to confirm major predictions, methodologic criticism should be anticipated that our data are due to factors other than differences between recognition in the hypnotic and waking states.

First, we hope it is clear that effects of practice, sequence, and familiarity have been cancelled by randomization of the order of the words and order in which hypnotic and waking control procedures were employed. Second, the method avoids the skewing effects of variability of word lengths, and word frequency in print. Third, we tried to avoid gross disturbances of recognition and reporting by elimination of words judged to possess high emotional charge or taboo character. In regard to this point, the study provided an experiment in nature. It demonstrated that in spite of deliberately selecting so-called bland, uncharged, **non-taboo** words each subject had a distinctive pattern and range of recognition thresholds for the words. These individual variations are attributed to **idiosyncratic** responses to each word presented. Visual recognition is presumably influenced by the meaning of the stimulus to the individual subject. The baseline variations with which we dealt can be called a "physiological" or non-pathological range of recognition thresholds, since no severe psychological stress was likely to be created by the words used as stimuli. One should not assume a similar distribution range for stimuli which are designed to provide a more obvious stress such as taboo words or words specifically known to distress a subject.

As a fourth point, we believe we have avoided communication of the desired results to our subjects. We did this by keeping the hypnotist and projectionist ignorant of what words were being presented at a given time, and by signalling the subject ^{with taps} instead of using words ^{spoken}. This prevented communication of enthusiasm or disappointment the projectionist might feel because of his own estimate of how the subject was performing. The hypnotists had no communication at all with the subject during times when words were being projected, and did not see or know what was being projected before and after their work with the subjects. We do not have information concerning a possible major variable -- the subjects' expectations concerning the effect of hypnosis on their visual

acuity. Judging from the visual experiments reported in the introduction, subjects of the early studies erroneously believed their visual acuity was increased during hypnosis, but their expectations prior to hypnosis were not recorded. The expectancy variable should be explored, but need not be presumed vital since the conscious expectations of hypnotic subjects are notoriously at variance with their actual performance. It is well known that even those subjects who consciously expect to be unhypnotizable often prove excellent subjects.

Of similar importance is another variable, the subjects' convictions regarding the experimenter's wishes. As noted, ~~we avoided~~ communication of our hypotheses ^{was avoided} ~~so far as we know~~, but it is likely that college and medical students have heard hypnosis is used to "improve" memory and it is supposed to help people use their full muscular capacities. Why not expect that hypnosis will sharpen vision? A compliant subject with this idea in mind, and trying to please the experimenter, might try much harder to recognize words in the hypnotic state than in the waking state. He would be consciously or unconsciously making himself more alert out of unasked for submission to the unexpressed but imagined wishes of the experimenters (15).

^{A single} ~~We now come to the~~ point which seems to outweigh the methodologic problems and criticisms considered above. It is that previous studies of visual acuity in the hypnotic state have not revealed any improvement in acuity, but such an improvement is clear in the present report. The principal differences between the current study and previous ones are that meaningful stimuli are used here and distinctions have been made among the initial thresholds of the stimuli used. Because of these initial distinctions, it has been possible to detect specific effects of the hypnotic state, without having those effects lost in the total data. Had there been only a consideration of the total data, the alteration of thresholds in the hypnotic state would have been only a non-significant trend. ^{Similarly} ~~At~~ first no distinction was discovered between hypnotic

and waking memory (expecting therapeutic use of hypnosis to recover traumatic memories). Then investigators began distinguishing between nonsense and meaningful material, whereupon they found that for meaningful material, hypnotic memory was better. Rosenthal showed the advantage of hypnosis to be greatest when the material being recalled had been learned under anxiety-provoking conditions (18).

Our results fit readily with current psychoanalytic concepts of variations in perception due to defensive operations of the ego. Improvement of memory is said to be a result of the suspension of repression during the hypnotic state (1). When the hypnotic trance is ended, the retrieved memories will often be forgotten once more -- unless specific instruction is given that they will be remembered. This posthypnotic forgetting is attributed to the reinstitution of repression. The amnesia which often covers the entire hypnotic experience (not just specific revived memories) is said to result from massive reinstitution of repression when the trance ends. The hypnotic state itself is thought by Ferenczi (5) to be made possible by suspension of defenses against an archaic sado-masochistic relationship, a suspension which is tolerable only temporarily. When the trance is over the subject cannot tolerate the memory of his submission and must repress the entire experience. Applying such thinking in a general way to our data leads to the concept that during hypnosis the ego mechanism of avoidance is temporarily suspended. It is through this mechanism that stimuli received from the external world are kept out of awareness. Words most avoided in the waking condition are precisely those which show the greatest drop in threshold during hypnosis, becoming recognized with almost the same ease as other words.

A possible way of viewing the task of our subjects is as follows. Words are presented to the subjects at low levels of illumination, at first too low

to permit full recognition. Some information about the words is registered, however, and judgments are unconsciously made regarding degree of noxiousness. If at this stage of unconscious evaluation of the information a judgment is made that the stimulus word is noxious, it may then be avoided or alertly noted, according to the defensive style of the individual. If avoidance is used, additional attention cathexis must be withheld from the stimulus word so that it does not reach full awareness as a recognized percept. This task of preventing the deployment of attention cathexis to an external percept has some resemblance to the work done during repression, ^{but} repression involves the ^{of} withdrawal/attention cathexis from an already recognized percept or memory, (or the use of "anticathexis"). Linn (11) following a lead of Schilder's (19), has suggested that there is a discriminative or scanning function of the ego which exercises a selective action on the perceptual field, permitting only a portion of that field to reach consciousness. The effect of an hypnotic state in our subjects can be viewed as the creation of a condition in which attention cathexis is rather impartially available to all the stimulus words.

Leaving aside theoretical discussion, it is concluded simply that this pilot study with 10 subjects is suggestive, but ^{only} preliminary evidence for advantageous visual recognition in the hypnotic state. Future work stemming from the present study may include 1) a larger series of subjects, 2) correlation of PGR, reaction time and recall with baseline threshold, 3) study of structure and content of incorrect guesses, 4) study of the subjects' associations to the words, and 5) broad psychological study of the individual subject in relation to his perceptual response during hypnosis. When such basic work has been accomplished, the study of special stimuli in the hypnotic state could be undertaken. This might include the use of taboo, personally meaningful or highly charged words and images -- with special scrutiny of their meaning for

for the individual subject.

SUMMARY

A method is described for studying visual recognition thresholds of words seen in hypnotic and control waking states, compared with a baseline waking state. Results from a pilot study with 10 healthy males are given. These results suggest that visual recognition occurs at lower illumination in the hypnotic state, and that the range of recognition thresholds is narrower in that state. Words originally requiring the most illumination for recognition in the baseline state are recognized with less illumination in the hypnotic than in the control waking condition. This last result is the most striking, and the alteration of thresholds during hypnosis is primarily with those words originally of high threshold. The lowered and narrowed range of thresholds during hypnosis are considered in the light of perceptual defense theory and it is suggested that attention cathexis is more impartially available during hypnosis, when perceptual avoidance is suspended.

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